A PRACTICAL-THEOLOGICAL EVALUATION OF THE CONTEXTUALIZATION OF THEOLOGICAL EDUCATION BY EXTENSION IN SOUTHERN AFRICA A WESLEYAN PERSPECTIVE

by

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A Practical-Theological Evaluation of the Contextualization of Theological Education by Extension in Southern Africa: A Wesleyan Perspective

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Summary:

The aim of this research project was to explore whether or not the TEE programme of The Wesleyan Church in Southern Africa is effectively contextualized to help churches to experience numerical increases in church attendance and in new congregations being started. Three aspects of contextualization were examined in relationship to The Wesleyan Church's TEE programme: (1) Content, focusing upon the theme of "liberation"; (2) Methodology, focusing upon the theme of "conscientization"; and (3) Structures, focusing upon the theme of "involvement in context". At the outset of this research project, I hypothesized that The Wesleyan Church's TEE programme in Mozambique was being effectively contextualized, while the TEE programme in South Africa, Swaziland, and Zimbabwe was not.

Data was collected by means of four different questionnaires, interviews, and observations made as a participant observer in different TEE classes. A letter was initially sent to 175 individuals who had been, or still were, still involved in the TEE programme of The Wesleyan Church in

Southern Africa. A total of 132 individuals responded and stated that they would be willing to participate in my research project.

The data analysis indicates that when TEE helps its students to adhere to the following three principles of contextualization, the church is able to experience numerical growth: (1) Both the clergy and the laity have a vital ministry; (2) It is important to minister to the spiritual needs of people, as well as to the social and political needs of the people; and (3) Christians must be helped to think and act critically and creatively about the contexts in which they live and work. The conclusion seems to be that the Mozambican TEE programme, because it is being contextualized, is helping its churches to grow. On the other hand, the TEE programme in South Africa, Swaziland, and Zimbabwe, because it has not been effectively contextualized, seems to be powerless in helping its churches to do the same.

Title of thesis:

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Key terms:

Theological education; Theological education by extension; Contextualization; Indigenization; Conscientization; Programmed instruction; Social-political involvement; Discipleship; Teaching methodology; Church growth; Theological Education Fund; Pastoral ministry

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INTRODUCTION TO THE HISTORICAL BACKGROUND OF CONTEXTUALIZATION

During the 1960's, two important developments were formulated which would greatly influence missions. The first one was Church Growth, and the second one was Theological Education by Extension.[1] Kenneth Mulholland wrote, "Along with the church growth movement . . ., TEE has been judged by many missiologists to be one of the most significant missiological developments . . ."[2] Both were concerned with the issue of making disciples.

The New Testament records Jesus Christ saying, "Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matthew 28:19-20). From a Wesleyan perspective, these words, as quoted above, make up the evangelistic mandate of the church.

Since making disciples is the goal of the Great Commission, it is important to have an understanding of what a disciple is.

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[1]J. Herbert Kane, *Understanding Christian Missions* (Grand Rapids, Michigan: Baker Publishing House, 1978), p. 165.

[2]Kenneth B. Mulholland, "TEE Comes of Age: A Candid Assessment after Two Decades," in *Cyprus: TEE Comes of Age*, ed. by Robert L. Youngblood (Paternoster Press, 1984), p. 9.

Too often the definitions associated with the term "disciple" have been loaded down with many conflicting concepts. One definition regards a disciple as a well-polished Christian who is outstanding in every way. According to this view, one becomes a Christian first. Then that individual must go through a process whereby he or she finally becomes a disciple.[3] Others hold to the idea that a disciple is a person who has prayed what evangelicals call the "sinner's prayer" or who has raised his or her hand at an evangelistic crusade or meeting.[4] I believe that the term "disciple" needs to fall somewhere between the two extremes mentioned.

The word for disciple in the Greek language is *mathetes*. In English it has been translated with the word "Christian".[5] Therefore, a disciple, from this perspective, may be regarded as a Christian. Disciples are those who, according to the evangelical movement, have been born again by the Spirit of God.[6] They should have confessed with their mouths that Jesus Christ is Lord and believe in their hearts that God has raised Him from

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[3]Leroy Eims, *The Art of Disciple Making* (Colorado Springs: Navigator Press, 1978), pp. 59-66.

[4]Charles Carter and Everett N. Hunt, Jr., "The Divine Mandate," in *A Contemporary Wesleyan Theology* (Grand Rapids, Michigan: Francis Asbury Press, 1983), p. 629.

[5]C. Peter Wagner, *Strategies for Church Growth* (Ventura, California: Regal Books, 1989), p. 52.

[6]R. Larry Shelton, "Initial Salvation: The Redemptive Grace of God in Christ," in *A Contemporary Wesleyan Theology*, p. 498.

To be born again is to be changed in such a way that it can only be described as rebirth and re-creation. The change comes when a person makes a decision to love Jesus Christ and allows him into one's life. When this happens the person is forgiven for past wrongs and given the Holy Spirit to help one follow the ways shown in the Bible.

the dead (Romans 10:9-10).

Matthew, who recorded the Great Commission (Matthew 28:18-20), used four verb forms to explain how a disciple is made. One of the verbs that he used is in the imperative, while the other three are participles, or helping verbs. The imperative verb is *matheteusate*, which means "make disciples". The three other verbs - "go", "baptising", and "teaching" - are the means by which disciples are produced. In this regard Karl Barth wrote, "What is added in the participle clauses is not a second or third thing alongside the first, but (merely) its elaboration."[7]

The Wesleyan Church, like other evangelical groups, holds to the following characteristics of a disciple. Disciples are "individuals who have made Jesus Christ the priority of their lives and are continuously taking steps to separate themselves from attitudes and actions which are contrary to God's will as recorded in the Bible."[8] By accepting this definition of a disciple, many Wesleyans believe that disciples should be reading and studying the Bible, memorising different passages of Scripture, attending church services regularly, and demonstrating the love of Christ by identifying with the needs and interests of other believers.[9]

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[7]Karl Barth, *Church Dogmatics*, Vol. IV, Book 3, trans. G. W. Bromiley (Edinburgh: T. & T. Clark, 1962), p. 860.

[8]Carter and Hunt, "The Divine Mandate," p. 649.

[9]Eims, *The Lost Art of Disciple Making*, p. 185.

1.1 Disciples Must Reach Out

In recent years, though, some church leaders, inside and outside the boundaries of the Wesleyan denomination, have felt that the above concept of what a disciple is is too narrow in scope. Donald McGavran, the founder of the church growth movement, and the originators of TEE could be included in this group. It is not that they disagree with what has already been stated, but they believe that one more characteristic, social-political involvement, needs to be included: disciples need to be involved in ministries which reach out into a broken world where there is suffering, poverty, injustice, political unrest, etc. In other words, Christians should not get so involved in their own situation that they are unable to see, or are not interested in seeing, the needs and hurts of those around them. This concern was voiced in the Iberville Statement on the growth of the church, drawn up at a Consultation on Church Growth in 1963. The second section of this document reads:

> Her (the Church's) Sin is Introversion
>
> The vast increase of the world's population today outpaces the growth of the Christian Church. In spite of this tremendous challenge, we have to confess that churches are often introverted, and missions frequently unfruitful. There are notable exceptions, but in far too many places Christians seem to have lost all expectations that the multitudes can be converted or that churches will significantly increase in size. Such introversion has its roots in the egocentricity of the natural man, still unchanged into the likeness of Christ's selfless care for others. Its lack of expectancy not only betrays weakness of faith, it is also evidence of a profound misunderstanding of the measure of God's redemptive purpose. For the church is called into being, not

merely as a saved community, but as a saving community.[10]

Dr. Donald McGavran, a former missionary to India, aroused churches to the paramount importance of "growth" in Christian work. The growth McGavran focused on was spiritual growth which could be numerically reported and visibly seen through the multiplication of churches.[11] In order for the multiplication of churches to take place, McGavran felt that all Christians needed to be involved in the work of the church. This, he felt, could only take place through a process of discipleship. For McGavran, discipleship involves training believers to be able to examine the social and anthropological milieus of a context to be able to gain knowledge which will help them to understand the people they are seeking to reach.[12] This understanding helps them to organise the church in such a way that it is "(1) understandable to the constituency, (2) congenial to the social structure, and (3) efficient in its correlation of form and function."[13] This, according to McGavran, would then lead to church growth.

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[10]"The Iberville Statement on the Growth of the Church," in *Church Growth and Christian Mission*, ed. Donald McGavran (New York: Harper and Row, 1965), p. 248.

[11]Donald McGavran, *Understanding Church Growth* (Grand Rapids, Michigan: William Eerdmans Publishing Company, 1970), pp. 31-34.

[12]McGavran advocated the need for believers to research and know the contexts in which they were to minister. But he opposed the pervading tendency, in the face of human need and American prosperity, to reinterpret mission in terms of philanthropy, cultural influence, and political amity. He wrote, "Persistent pressure is felt today by all missionaries - and indeed all Christians - to de-emphasize conversion and church growth in favour of the relief of physical suffering and the provision of loaves and fishes." [Donald McGavran, *Church Growth and Christian Mission* (New York: Harper and Row Publishers, 1965), p. 19.]

[13]Ibid., p. 108.

McGavran has been criticised for what appears to be his emphasis upon numbers: numbers of converts and numbers of congregations.[14] It cannot be denied that McGavran did feel that church growth, reflected in the reporting of converts and the multiplication of churches, is the "paramount" task of the church.[15] But his church growth strategies do recognise how churches need to grow as a whole. In other words, McGavran would contend that to have quantitative growth without qualitative growth will result in defective achievement, while, on the other hand, to have qualitative growth which lacks quantitative results is suspect. He wrote,

> Wholesome growth also means faithful obedience to God in developing churches so solid in their human matrix that they can grow, but so separated and holy that they can remain pleasing to God.[16]

At about the same time the Church Growth movement was beginning to make an impact upon some of the churches in America, Theological Education by Extension (TEE) was also coming into existence. Right from its beginning, TEE was influenced by McGavran's Church Growth concepts. This influence was felt in at least three major ways. First, TEE accepted the Church Growth movement teaching that in order for churches to see numerical growth there needed to be total mobilization of the Christian community. This would happen when believers were trained to do

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[14]J. T. Seamands, "Growth of the Methodist Church in South India," dissertation (Wilmore, Kentucky: Asbury Theological Seminary, 1968), p. 121.

[15]McGavran, *Understanding Church Growth*, cf. 34, 52.

[16]Ibid., p. 16.

ministry.[17] Second, in order for church growth to occur, Christians need to seek to understand the social structures where they are working and become actively involved in the context.[18] Third, like the Church Growth movement, TEE promoted the idea that the goal of the church should not only be to convert individuals to Christianity but to gather them into churches and disciple them so that they can go forth to start new churches.[19]

1.2 The Problem

In the early 1970's The Wesleyan Church in Southern Africa (consisting of the countries of South Africa, Swaziland, Zimbabwe, and Mozambique) had not been reporting any numerical growth for quite a few years. This was a great concern for the members of The Regional Board of Administration of The Wesleyan Church of Southern Africa. This concern was probably amplified by the various seminars on church growth which were being conducted throughout the region. Wesleyans in Southern Africa were being exposed to the lessons found in Donald McGavran's

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[17]"Self-Study Workshop on Theological Education" (San Felipe, Guatemala: Guatemala Center for Studies in Theological Education and Ministry, Occasional Paper No. 1, n.d.), p. 8.

[18]McGavran, *Understanding Church Growth*, p. 183.

[19]George Patterson, "A Practical Approach: Theological Education in Honduras," in *Discipling through Theological Education by Extension*, ed. by Vergil Gerber (Chicago: Moody Press, 1980), p. 120, and
George Patterson, "Let's Multiply Churches through TEE," in *Discipling through Theological Education by Extension*, ed. Vergil Gerber (Chicago: Moody Press, 1980), p. 166.

book, *Understanding Church Growth*.[20]

The Regional Board of Administration of The Wesleyan Church of Southern Africa identified five major areas of concern: (1) the need for more trained pastors, (2) the continuing decline in church attendance, (3) the low numbers of reported conversions throughout the district, (4) the need to plant new congregations, and (5) the economic incapability of the African church to train men and women for the ministry by means of the institutional Bible school.

1.2.1 The Need for More Trained Pastors

As was the case in many other denominations in Africa, The Wesleyan Church had more congregations than it had trained workers to lead them. In 1971 there were 246 Wesleyan churches. More than three-quarters of them were being led by individuals without any theological training at all.[21]

The Region had two Bible colleges, but the combined enrollment for the two schools was only fourteen students. Former Regional Superintendent Rev. Samson Sigwane shared, "Even if we could have doubled the amount of students, it would not have been enough to supply the many churches in our Region which

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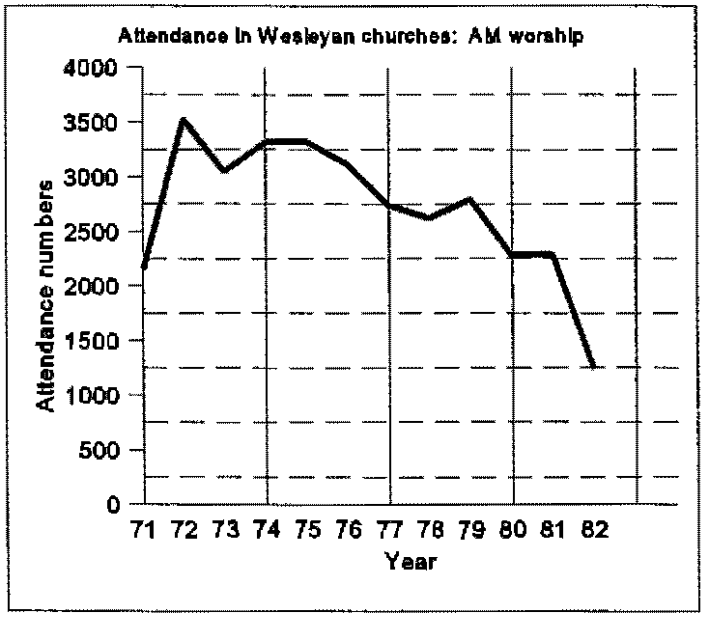
[20]Rev. James Ramsay, a missionary of The Wesleyan Church in Southern Africa, was assigned the task of teaching these seminars in 1970 by the Regional Board of Administration.

[21]Information obtained from the minutes of the *Southern Africa Fifth Quadrennial Regional Conference*, 28 December 1993 to 2 January 1994, William Dennis Engle, secretary, pp. 12-15.

had no trained pastor to lead them."[22]

1.2.2 Decline in Church Attendance

The Wesleyan denomination in Southern Africa was also experiencing a decline in church attendance. Though membership rolls were seeing a healthy increase in numbers, the actual number of individuals entering into the weekly Sunday worship services was decreasing. In 1972 it was reported that the average weekly Sunday morning worship attendance in Wesleyan churches in Southern Africa was 3,532. By 1973 this number had dropped to 3,052, which was a loss of 480. The 1977 report showed the average attendance to be 2,739. By 1982 it had again dropped to a low of 1,243 people who were attending Wesleyan Sunday morning worship services throughout Southern Africa. This



[22]Interview with Rev. Samson Sigwane, Regional Superintendent of The Wesleyan Church in Southern Africa, May 1991.

was a total drop of 2,289 since the 1972 report.[23]

The leadership of The Wesleyan Church realised that something needed to be done to stop the downward trend. A continued loss could mean the death of The Wesleyan Church in Southern Africa.

1.2.3 Low Conversion Growth Rate

The Church Growth movement identified three types of numerical growth that a church may experience: (1) biological growth, (2) transfer growth, and (3) conversion growth.[24] Biological growth takes place when the children of Christian parents come to know the Lord. Transfer growth is the increase of certain congregations at the expense of others. Neither of the above types of growth are necessarily bad, but according to those of the Church Growth movement, conversion growth is what is needed if the church is to grow significantly.[25] The Wesleyan Church defines conversion as the

> work of the Holy Spirit by which the pardoned sinner becomes a child of God: this work is received through faith in Jesus Christ, whereby the regenerate are delivered from the power of sin which reigns over all the unregenerate, so that they love God and through grace serve Him with the will and affections of the heart - receiving "the Spirit of adoption, whereby we cry, Abba, Father." (John 1:12-13; 3:3,5; Romans

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[23]Statistics taken from the records of the Archives and Historical Library of The Wesleyan Church, Indianapolis, Indiana.

[24]McGavran, *Understanding Church Growth*, p. 88.

[25]David Hesselgrave, *Planting Churches Cross-Culturally* (Grand Rapids, Michigan: Baker Book House, 1980), p. 120.

8:15,17)[26]

Conversion growth takes place when those outside the church come to rest their faith intelligently on Jesus Christ and are baptised and "added to the Lord" in His Church.[27]

From 1974 to 1978 the number of individuals added to the church by means of conversion growth throughout The Southern Africa Region of The Wesleyan Church was 15.[28] The delegates of the Regional Conference recognised that this was a very low number.

1.2.4 The Need to Start New Churches

The Wesleyan Church of Southern Africa, for years, had a strong interest in planting new churches. In the 1960's the Regional Board of Administration of The Wesleyan Church of Southern Africa made the recommendation that each one of the eight districts which comprised the Southern African Region should seek to start one new church every year.

But by the early 1970's the members of The Regional Board of Administration had to conclude that this goal had not been reached. From 1968 to 1975 not one new church plant could be

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[26]*The Discipline of The Wesleyan Church 1972* (Marion, Indiana: The Wesleyan Publishing House, 1972), p. 30.

[27]McGavran, *Understanding Church Growth*, p. 88.

[28]*Southern Africa Regional Conference - 1978*, ed. Isaac Nkosi (Manzini, Swaziland: The Wesleyan Church, 1978), p. 21.
The Wesleyan Church requires its pastoral leaders to record both the total number of members added to the church during the year, as well as the number of converts, a sub-category of the above, who have been added to the church during the year.

reported within the Region.[29]

1.2.5 Economic Incapability

In the 1970's both Wesleyan missionaries and national leaders also began to face up to the reality that the cost of running and maintaining their theological training institutions was far beyond the ability of the church in Africa. The only reason that the Bible schools had been able to operate at all was because of funds and personnel from the church in America.[30]

Some of the missionaries serving in Africa in the 1970's began to foresee that the time for Wesleyan missionaries to be continually assigned to Africa needed to come to an end in the near future. Their feeling was that foreign missionaries could actually stay too long and hinder the maturation of the national church. Some of the missionaries began to encourage the African leaders to begin the process of taking full responsibility for their own church.

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[29]Rev. Elimon Shabangu, the District Superintendent of the Reef District, shared that in the mid 1970's his district tried to start a new Wesleyan congregation in the African Township of Alexandra, near the city of Johannesburg. Some of the district leaders and pastors from already existing churches came to Alexandra and helped to promote The Wesleyan Church within the community. In time they were instrumental in gathering a small nucleus of new Christian converts who indicated that they also wanted to become Wesleyans.

When it came time to assign someone as the spiritual leader of this new group of Christian believers, it was discovered that there was no one willing or "qualified" to do so. The small group tried to go it alone, but before long the group broke up. No longer was there a Wesleyan presence in that community. [Interview with Rev. Elimon Shabangu, May 1990, Pimville, South Africa.]

[30]In fact the remaining Regional Bible College (the second one having been closed) was being supported totally by funds coming from overseas. Students were getting full scholarships to pay for their tuition fees as well as for the costs of their room and board. All building projects on the campus were financed by the church in America. Salaries for the national teachers and cooks were also taken from the "home-office" voucher.

In order for this to actually happen, however, these missionaries knew that they needed to help the national church develop programmes that they could afford to set up - and then keep running - by themselves. Some of the more radical thinking missionaries felt that any programme that could not be financially supported by the African church needed to be discontinued. They argued that a "financially dependent church was a crippled church."[31]

As they began to evaluate the different programmes that were already in existence within the Region, they concluded that theological education was the programme receiving the most money from America. Some of the missionaries argued that this proved that the institutional Bible school was too expensive for the Africans to run and thus needed to be discontinued. Others took a less radical stance and proposed keeping the Bible school open for the time being, while at the same time investigating to see if a cheaper form of theological training could be found.

1.3 The Decision to Use Theological Education by Extension

It was around this same time that TEE was being introduced to Africa. According to some of the early TEE promotional materials, there were four big reasons why churches should consider implementing the use of TEE: (1) it is cheaper to train individuals for the ministry with TEE than to train them in an

[31]Interview with Rev. and Mrs. James Ramsey, missionaries to Southern Africa, April 1993, Boksburg, South Africa.

institutional Bible school;[32] (2) TEE can train more individuals for the ministry than residential training programmes can;[33] (3) TEE is a good way to start new congregations;[34] and (4) TEE is a good way to disciple and equip the lay people of the church for ministry.[35]

The members of the Regional Board of Administration for The Wesleyan Church of Southern Africa were very excited when TEE was initially explained to them.[36] It seemed to them that TEE would be able to supply solutions for many of the concerns that The Wesleyan Church in Southern Africa was being confronted with. They voted to use TEE throughout the Region.

After eighteen years, TEE is still being used as a theological training programme within The Wesleyan Church of Southern Africa. If one were to look at the number of students enrolled in the programme, one could conclude that it has been very successful.[37] But TEE has not brought about an increase in numerical growth within the churches, or been instrumental in

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[32]Kiranga Gatimu, "An Overview of Critical Resources in TEE," Unpublished discussion paper, prepared for ACTEA Staff Training Institute, (Harare, Zimbabwe, 26 August 1992), p. 12.

[33]Tokunboh Adeyemo, "An Interview," in *TEE In Africa*, Vol. 2.1, April 1989, Nairobi, Kenya, p. 1.

[34]Vergil Gerber, "New Testament Guidelines for Starting and Organizing Local Churches," in *Discipling through Theological Education by Extension*, ed. by Vergil Gerber (Chicago: Moody Press, 1980), p. 66.

[35]K. Lavern Snider, "Equipping Laymen for Ministry," *Equipping the Laity for Service: 19th Annual Hayama Seminar, January 5-7, 1978*, Carl C. Beck, compiling editor (Tokyo, Japan, 1978), p. 123.

[36]The Regional Board of Administration of The Wesleyan Church is composed of national church leaders and missionaries.

[37]The number of individuals studying with TEE went from two students in 1977 to one hundred and seventy-five students in 1994.

starting new congregations, or become a theological training programme that the Regional church could economically take care of by itself.

1.3.1 The Issue of Numerical Growth

By 1994, instead of increasing in attendance, The Wesleyan Church in the combined countries of South Africa, Swaziland, and Zimbabwe had dropped to a low of 1,202 average attenders on a Sunday morning. This means that from 1972 to 1994 there was a decline of 2,330 individuals. In other words, even with the use of TEE within the Region, there was still a 65 percent loss in church attendance.

1.3.2 The Issue of Church Planting

Another way by which The Wesleyan Church has tried to determine whether a district is growing in strength has been to ascertain how many new churches it has planted. In 1971 the Southern Africa Region of The Wesleyan Church claimed to have 246 churches. In 1994 it was reported to have 231 churches. This was a decline of 15 churches.

1.3.3 The Issue of Conversions

In January 1986 the delegates of the Regional Conference once again met at Nhlangano, Swaziland, to make denominational decisions and to hear reports about the state of the church in Southern Africa. The total number of conversions reported from

1982 to 1986 was 19.[38] This figure was only 4 greater than what was reported at the Regional Conference held in 1978.

1.3.4 The Issue of Economics

When TEE was first introduced to Africa, churches were told that the only real costs for the extension programme would be the TEE study materials that the students would have to buy. The problem is that these proponents of TEE were too short sighted. There are hidden costs to running a TEE programme. Some of the other costs they should have looked into were: (1) transport to and from TEE class meetings; (2) printing of TEE study materials, TEE certificates, exams, registration forms, and extra-class notes; (3) office supplies; (4) postage; (5) salaries and expenses for TEE teachers, etc.

1.4 Statement of the Problem

Even though the number of Southern African Wesleyans studying with TEE has increased substantially since TEE was introduced, its effectiveness as a discipling "tool" has been questioned because records show that, instead of seeing an increase, The Wesleyan Church in South Africa, Swaziland, and Zimbabwe has actually been seeing a decline in the average Sunday worship attendance, as well as a decline in the number of churches it has.

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[38] *Southern Africa Regional Conference - 1986*, ed. Isaac Nkosi, (Nhlangano, Swaziland: The Wesleyan Church, 1986), p. 21.

1.5 Hypothesis

My hypothesis is that TEE, as a training tool for The Wesleyan Church in Southern Africa, has not been an effective means for equipping its members with tools to help the church to numerically grow and establish more churches because it has not been contextualized. Because it has not been contextualized, it has failed to develop workers who are able to effectively minister to the needs of the church or to the needs of the society in which they live. A denomination that has members who are unable to relate to the context of the church or their society tends to have churches which are weak - not growing numerically, and not reproducing. On the other hand, a TEE training programme that is contextualized can help the church to experience numerical growth as well as to be instrumental in starting new congregations.

1.6 The Research Question

My research will seek to answer, by means of descriptive and comparative analysis, the primary question: "Has the Theological Education by Extension programme of The Wesleyan Church of the Southern African Region been effectively contextualized to aid in numerical growth? "[39] The criteria for contextualization will

[39]The concept of "effective" will be based on whether or not churches are growing in attendance and whether or not they are starting new congregations.

be based upon the "three dimensions of contextualization" as formulated by the Theological Education Fund Committee and Ross Kinsler, co-founder of TEE.[40]

1.7 Delimitations

1.7.1 TEE

My research will deal with only one model of theological training. The Wesleyan Church world-wide has many different forms of formal and non-formal theological training programmes. Her programmes range from the traditional residential Bible college to a variety of correspondence courses. For the purposes of this paper, I will be focusing my attention on Theological Education by Extension.

1.7.2 Wesleyan Perspective

Though TEE has been a training programme that has had no denominational boundaries, this paper will seek to investigate only the TEE programme of the Wesleyan denomination within Southern Africa, which includes the countries of South Africa, Zimbabwe, Swaziland, and Mozambique.

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[40]Harvie M. Conn, "Theological Education and the Search For Excellence," in *Westminster Theological Journal* (November/December 1977), pp. 311-317.

1.7.3 Southern Africa

I have chosen Southern Africa because that is where I have personally been involved.[41] In 1982 my wife and I were appointed as full-time career missionaries for The Wesleyan Church. After many interviews and discussions, we were assigned to work in Southern Africa, focusing especially upon the country of Zimbabwe, which was formerly Southern Rhodesia.

1.8 The Design of This Study

The design of this study will be descriptive and comparative in nature.

Chapter two will focus upon the history of TEE in Guatemala, the land of its beginning, and TEE in Africa. Two main questions I seek to answer are: "How did the concept of TEE come about?" and "What are some of the basic principles of TEE?"

In chapter three I will be looking at the issue of contextualization: its historical background, the forms of contextualization, the three dimensions of contextualization as they apply to theological education, and how church growth relates to contextualization.

Chapter four will focus on three principles of contextualization found in TEE. The three principles include

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[41]I have served as a missionary in Southern Africa for over twelve years. During those twelve years, I have been involved in a variety of ministries, including church planting, teaching at the Bible school, supervising the work in Zimbabwe as District Superintendent, and administering the TEE program within the entire Southern Africa Region.

contextualization of liberation, contextualization of structure, and contextualization of method.

In Chapter five I will be describing the research methodology employed for this research and seeking to answer three major questions: (1) How did I go about doing this research project? (2) Who were my respondents? (3) Are my findings statistically acceptable?

Chapter six will present my empirical research and the statistical analysis of my research findings. I will also seek to integrate my findings with my observations and interviews.

In Chapter seven I will draw some concluding remarks regarding how effective TEE has actually been as a discipling tool within The Wesleyan Church of Southern Africa, with emphasis upon the question, "Has TEE been contextualized as a theological training tool to aid in the growth of The Wesleyan Church?"

CHAPTER TWO

THEOLOGICAL EDUCATION BY EXTENSION

In the 1960's an innovative form of theological education called Theological Education by Extension (TEE) was developed. In this chapter I will examine the origin of TEE, analogies that have been used to try to explain what TEE is, ways in which TEE extends theological education, and some of the early successes and failures of TEE. I will then discuss why many denominations in Africa decided to incorporate the use of TEE in their churches and denote the relationship between TEE and The Wesleyan Church of Southern Africa.

2.1 Why TEE Was Begun

Theological Education by Extension (TEE) began in Guatemala.[1] It is the product of the struggle for excellence that took place in the sixties to develop a theological training programme that would meet the needs of the growing church and

[1]Milton Baker, "Taking Theological Education to the Students," in *Theological Education by Extension*, ed. by Ralph D. Winter (Pasadena, California: William Carey Library, 1969), p. 21.

culture of Latin America.[2] The pioneers of TEE were three Presbyterian missionaries who were "thoroughly evangelical in their convictions, burdened for the training of the ministry, concerned about the future growth of the Presbyterian church in Guatemala, and unusually creative in their thinking."[3] These men were Ralph Winter, James Emery, and Ross Kinsler.

In the 1960's the leaders of the Presbyterian church in Guatemala, working with Winter, Emery, and Kinsler, took time to evaluate whether or not their seminary was meeting the needs of their denomination. Their conclusion was that it was not and that a new approach for theological training needed to be found. There were five major reasons which led them to make this conclusion. They recognised that the tradition institutional training their church was offering was (1) not preparing enough ministers, (2) culturally dislocating its students, (3) too

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[2]It was stated in the periodical, *Latin American Church Growth*, that in 1969 there were approximately 75,000 evangelical churches in Latin America. Though it was claimed that all of these churches had a leader to "guide" them, it was shown that only 15,000 of these church leaders had any adequate theological training. Thus, what the church faced in Latin America was 60,000 congregational leaders who had no theological training at all.

This number may already seem very large, but some authorities felt that 60,000 was really a very conservative estimate of "untrained" church leaders. In Brazil, statistical reports showed that there were around 16,000 individuals who held the title of "pastor". Many of these were not officially ordained but were recognised as functionally doing the work of a pastor. In fact, 11,500 of the 16,000 mentioned above had no formal theological training at all. To add to the scenario, there were an additional 40,000 in Brazil who were leading congregations but who did not have the title of pastor attached to their names. Ralph Covell believes that a more accurate figure would be that there were approximately 100,000 untrained church leaders in Latin America.

Approximately 5,000 new congregations were being formed in Latin America every year. The estimated 360 theological training institutes in Latin America were not able to supply the pastors needed for already existing congregations, not to mention the pastors needed for all the new congregations that were continually being started. [Ralph R. Covell and C. Peter Wagner, *An Extension Seminary Primer* (South Pasadena, California: William Carey Library, 1971), p. 70.]

[3]Covell and Wagner, *Extension Seminary Primer*, p. 72.

expensive to maintain, (4) developing dependency, and (5) training the wrong people.

2.1.1 Not Preparing Enough Ministers

The Presbyterian seminary, located in Guatemala City, was not preparing enough pastors to take care of the 200 growing churches which belonged to the denomination.[4] The leaders of the Presbyterian church in Guatemala recognised that in twenty-five years the seminary had only prepared ten pastors who were actively serving the denomination.[5] The church was growing faster than leaders could be trained.

2.1.2 Cultural Dislocation

A second problem Winter, Emery, and Kinsler identified, in regards to institutional training, was the cultural dislocation of the students who entered the seminary.[6] Students from rural settings were finding it difficult to adjust to the urban life where the seminary was located. It then became even more difficult for them to re-adjust to rural life when it was time for them to return. Once they had experienced the affluence and

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[4]The enrollment within the seminary had varied from merely six to twenty students a year since it was started in the 1930's. [James H. Emery, "The Presbyterian Seminary in Guatemala, Three Years Later, 1966," in *Theological Education by Extension*, ed. by Ralph D. Winter (South Pasadena, California: William Carey Library, 1969), p. 86.]

[5]Wayne C. Weld, *The World Directory of Theological Education by Extension* (South Pasadena, California: William Carey Library, 1973), pp. 29-30.

[6]James Emery, "The Preparation of Leaders in a Ladino-Indian Church," in *Theological Education by Extension*, ed. by Ralph Winter (South Pasadena, California: William Carey Library, 1969), pp. 99-100.

financial opportunities of the city, it was a real temptation for them not to want to return to the communities from which they came.[7]

The training in the seminary also seemed to be so ethereal that the students were losing social contact with the people they were expected to minister to.[8]

> The young men so educated are sometimes, by that very education, out of touch with their congregations. They return to their people with strange ideas and strange habits. . . . They come, as it were, from the outside.[9]

2.1.3 High Expenses

A third problem that Winter, Emery, and Kinsler identified was the high cost of theological training in an institutional setting. In 1962 heavy subsidies were required to keep the Presbyterian seminary operating. In fact, Weld estimated that seventy-five percent of the operating costs of the seminary came from churches overseas or from private philanthropical sources. Emery, Winter, and Kinsler recognised that, some day, continued support from supporting and sponsoring agencies would eventually cease. Therefore, the only hope for sufficient training for the future needed to be found in finding and developing an alternative programme.

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[7]Ross Kinsler, *The Extension Movement in Theological Education* (Pasadena, California: William Carey Library, 1975), p. 24.

[8]Ibid.

[9]Roland Allen, "The Montessori Method and Missionary Methods," in *International Review of Missions*, 2:329-341, 1913, p. 340.

2.1.4 Building Dependency

A fourth reason why the Presbyterian church felt they needed an alternative approach to theological training was that the institutional model was developing a sense of dependency by separating the students from the people they were supposed to be responsible for.[10] In other words, the Bible school was not allowing its students to be with those they were supposed to minister to, not allowing the bond between the two to become close. According to Allen, leaders who are trained in institutions tend to become wholly independent of those they are supposed to minister to and solely dependent upon the missionary or those at the Bible school.[11]

> Consequently they (those who have been trained in the Bible school) are always striving to act as they think will please the foreigners, they imitate them as closely as possible, they fear to take any independent action, whilst the members of the congregation . . . accept their ministrations so long as they are not seriously offended; they tolerate, but they do not support them; and if anything goes wrong, they disclaim any responsibility.[12]

2.1.5 Training the Wrong People

A fifth problem Winter, Emery, and Kinsler recognised was that the institutional training programme seemed to be training the wrong people for the pastoral ministry. The student body of the Presbyterian seminary tended to be made up of young unmarried

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[10]Ross Kinsler, *The Extension Movement in Theological Education*, p. 24.

[11]Roland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapids, Michigan: Wm. Eerdmans Publishing Co., 1962), pp. 100-101.

[12]Ibid.

men who had not yet become involved in family, community, or career responsibilities. Their leadership abilities had not yet been tested or even established. Related to this problem was that a pattern was developing whereby theological education was becoming a "last resort" kind of situation. Young high school graduates who were failing to gain admittance to a higher level academic programme were signing up for seminary training as a last resort.

The Presbyterian church in Guatemala experimented with different approaches to theological training.[13] In 1963, the extension seminary, which would eventually become the basis of Theological Education by Extension, was born.

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[13]The first plan they had was to set up a training programme that would be able to train those from the rural setting. With the consent of the Guatemalan church leaders, the Presbyterian seminary in Guatemala City was sold. The money that was received from this transaction was used to build a new school in the town of San Felipe, which was 200 km from Guatemala and close to four of the six Presbyteries and the centre of the Presbyterian population of the country. [Covell and Wagner, *Extension Seminary Primer*, p. 72.]

Moving the seminary from a city into a rural setting, they felt, should have solved the problem of training church leaders who came from a rural setting. Their thought was that by allowing the rural man to attend a rural school, he was less susceptible to "being berated for his slowness and stupidity or because he really does think and act differently from the city man." [Ralph D. Winter, ed., *Theological Education by Extension* (South Pasadena, California: William Carey Library, 1969), p. 82.]

But even with the move, rural church leaders were still not entering into the seminary for training, for they did not feel that they could leave their villages where their families and friends were located and where they were employed. For this reason another decision was made. The seminary would have to "decentralise" in that it would move out into the villages where the church leaders lived and worked, to give them training where they lived during their free time. [Christine Lienemann-Perrin, *Training for a Relevant Ministry* (Madras: The Christian Literature Society, Diocesan Press), p. 203.]

2.2 What TEE Is

2.2.1 Definitions of TEE

Theological Education by Extension (TEE) is a form of theological training which combines independent study and frequent seminars within the context of the daily life and ministry of the individuals being trained. In 1976 TEE was described by Kenneth Mulholland as "decentralized theological education".[14] This description of TEE allowed for a wide range of educational activity. The main point Mulholland was trying to stress, however, was that the genius of TEE was that it minimised the cultural dislocation of ministerial students.

A narrower and more precise definition was introduced in 1983. According to this definition, "TEE is that model of theological education which provides systematic, independent study plus regular supervised seminars in the context of people's varied life and work and ministry."[15]

Fred Holland defines TEE in the following manner:

> TEE is Theological
>
> This means that it teaches about God. It teaches what God is like and what He does. It also teaches us how to work for God.[16]
>
> TEE is Educational
>
> TEE is built on sound training principles. It is

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[14]Kenneth B. Mulholland, *Adventures in Training the Ministry* (Nutley, New Jersey: Presbyterian and Reformed Publishing Company, 1976), p. 66.

[15]Ross Kinsler, ed., *Ministry by the People: Theological Education by Extension* (Maryknoll: Orbis Books, 1981), p. xiv.

[16]This thesis has taken cognizance of the fact that there are also other definitions of "theology".

not a second rate way to train believers to serve God. Education is helping people to learn. TEE is good education because people are learning through it.

TEE is Extension

TEE causes the good work of a Bible College to reach out. It takes the training out to the student. When students can not come into the classroom, TEE takes the classroom out to the student.[17]

2.2.2 TEE as Non-Formal Education

Theological Education by Extension is classified as non-formal education, in contrast to formal training. Whereas formal educational programmes are highly structured, classroom oriented, and usually very theoretical in content, non-formal educational programmes tend to be planned, in-service training. Non-formal education tends to focus on learning by doing in context as well as learning through the discipline of personal or group study. In most cases, those who study with TEE can only study part-time. As a non-formal style of training, TEE includes the ingredients of self-study materials, decentralised weekly seminars with a discussion leader and other co-learners, and continued involvement in church and community activities.

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[17]Fred Holland, *Teaching Through TEE: Help for Leaders in Theological Education by Extension in Africa* (Kisumi, Kenya: Evangel Press, 1975), p. 3.

2.3 The Split-Rail Fence Model

Different models have been formulated by theological educators to explain how TEE works.[18] The main model that has been used is the split-rail fence model.[19] As in any other field of professional education, TEE has sought to utilise technologies that facilitate learning. Thus, TEE incorporates three items that are meant to work together in the task of training church leaders. Dr. Ted Ward likes to use a metaphor from out of the past to explain these three items - that of the split-rail fence. Ward conceives of the fence as having three parts: (1) an upper rail, (2) a lower rail, and (3) fence posts. In like manner, TEE should also possess three parts in order for it to be an effective training tool: (1) cognitive input

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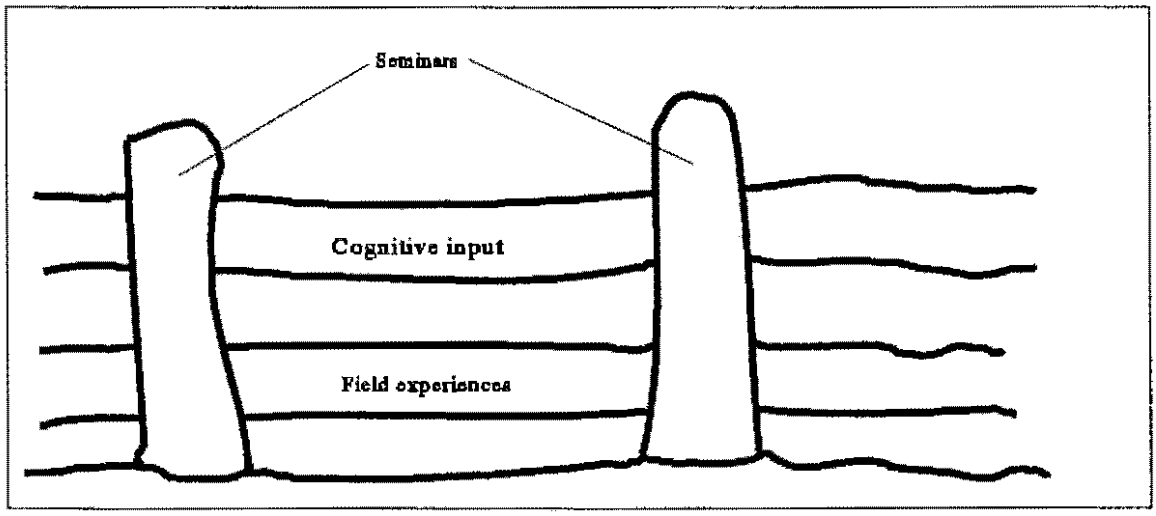
[18]Ian Barbour defines a model as "a symbolic representation of selected aspects of the behaviour of a complex system for particular purposes." In other words, models help us to interpret how a certain system operates. [Ian Barbour, *Myths, Models, and Paradigms* (New York: Harper and Row Pub., 1974), p. 6.]

[19]In the ensuing years since TEE began, another model has emerged. While teaching at the Fuller School of World Mission in Pasadena, California, Fred Holland began to feel that the Split-Rail Fence model was too static in nature. He felt that there needed to be a model that included not only the three elements of the Fence model but also the element of spiritual formation. Holland felt that all four parts of the model needed to work together in a cybernetic, self-correcting, and functional way.

Spiritual formation is the "process by which the student candidate (trainee) for ministry is influenced and directed in spiritual growth and development." [Doug McConnell, "Holland's Two Track Model Explained" (Unpublished Paper, 1985), p. 3.]

Holland felt that this was important because in too many training programmes there has been a large gap between the spiritual character of the student and the knowledge and experience of ministry that that person had. For this reason, Holland was calling for a concept that brought balance to the training that was being given. He felt that there always needed to be a balance in the areas of knowing, doing, and being. In too many training situations, the primary focus has been on knowing and doing. Holland promoted the idea that "the whole academic process rests securely on a foundation of spiritual formation as the train track rests in the ballast of the railway bed." [Ibid., p. 7.]



(learning materials), (2) field experiences, and (3) seminars.[20] If an individual were to compare the parts of the fence to the parts of TEE, it would be something like this: the upper rail would represent the cognitive input (learning materials), the lower rail would represent field experiences, and the fence posts would represent the seminars -- as small group linkages between cognitive experience and field experience.

2.3.1 The Upper Rail: Cognitive Input

Part of the learning process is the ability to recall information. In the TEE programme, this information may be "facts", or "truths", which the student is given. Thus, cognitive input stands for the learning of knowledge needed for competence and excellence. It refers to the "things" that need to be learned. More specifically, it is information that can be

[20]Ted Ward, "The Split-Rail Fence: An Analogy for the Education of Professionals," in *Extension Seminary*, No. 2 (1970), p. 5.

learned by reading, hearing, or looking.[21] In TEE cognitive input is achieved through self-instructional materials which students study at their homes.

2.3.2 The Lower Rail: Field Experiences

Participants in TEE are expected to be involved in a local church-based ministry.[22] Their experiences in ministry become the grist of the learning mill in at least three ways. First, involvement in the actual experience of ministry can be a motivational factor. It may allow students to become more conscious of their need to learn and to improve in particular areas of performance. This can then lead to the students becoming even more receptive to new ideas and information. Secondly, involvement gives the individual a network of experience, a "grid" to which they can more easily relate new ideas, making understanding easier. Thirdly, field experiences allow students to almost immediately use the new information that they are receiving in real life situations. This application of new material in actual experience is an ideal way of reinforcing the learning experience and insuring the retention of a greater

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[21]Ibid.

[22]Dr. Ted Ward believes that recognition of field experiences as part of the curriculum for education for the professions must become the trend of the future. This has not always been the situation, since, for a period of time, many educators looked at internships, apprenticeship, and similar field experiences as wasted energy, since they felt that they did not directly help the student in learning. Their feeling was, "what cannot be reduced to print should not be recognized as educationally valid." [Ward, "Split-Rail Fence," p. 6.] In other words, many educators saw learning as mainly being the acquisition of information. They overlooked the need for training to also deal with the changing of attitudes and the mastery of performing certain skills.

portion of the content of the material.

2.3.3 The Fence Posts: Seminars

In order for learners to solidly make a connection between cognitive input and field experience, they must also have someone to converse with - someone who is also learning along with them. Dr. Ward states that, from his observations, something exciting happens when learners assemble together and are given the freedom to "put into words how new information relates to their doing an effective job."[23] TEE believes that if new information were just left to chance or individual initiative, it could very easily be used in incorrect applications. As Ward comments, "Misunderstandings in the cognitive realm can result in disasters in the realm of practice."

In order to prevent this danger, TEE uses the seminar as a time for reflecting, evaluating, and hypothesizing, which "can reduce the gaps and the misapplication" of new information.[24] The aim is to begin the process of dynamic reflection, whereby the input is tied together with in-ministry experiences. Robert Clinton defines dynamic reflection in the following manner:

> Dynamic reflection is the process of interactive thinking, which on the one hand seeks to discover relationships between ideas seen in input with experience in life so that life experience can be affected by the learning and, on the other hand, stimulates the discovery of learning from life so that

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[23]Ward, "Split-Rail Fence," p. 6.

[24]Ibid.

input can be affected by life-learning.[25]

In TEE, dynamic reflection is supposed to take place during periods of reflective dialogue with the seminar leader and other seminar participants. TEE students are encouraged to reflect upon and evaluate what they have learned from both the cognitive input and the field experiences, relate the two to each other, and then apply principles and concepts to problem-solving tasks.

Dr. Stewart Snook states that the combination of the three parts of the TEE split-rail fence model is supposed to produce a "praxis oriented" theological training programme. According to Snook, a praxis-oriented programme is one in which the "interaction of the three . . . component parts function in a reflection-action-reflection pattern."[26] The first part, cognitive input, involves reflection - wherein TEE students are supposed to reflect cognitively on the lesson being taught. The second part, field experience, involves action. During this phase, students are to act in response to what they have been reflecting upon. In the third part, seminars, students are to bring reports of their action to the discussion sessions to do reflection upon the "consequences of action to refine and better their ministry."[27]

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[25]Robert Clinton, *Leadership Training Models* (Altadena: Barnabas Linkers, 1984), p. 48.

[26]Stewart G. Snook, *Developing Leaders through Theological Education by Extension* (Wheaton, Illinois: Billy Graham Center, Wheaton College, 1992), p. 7.

[27]Ibid., p. 8.

2.4 From Idea to Reality in Guatemala

2.4.1 Regional Centres

Emery, Winter, and Kinsler helped set up Regional centres in different localities of Guatemala where weekly TEE meetings were to be held. Monthly and bi-monthly TEE meetings were also held which all the TEE students were invited to attend. The reason for these meetings was to help the TEE students to get to know other TEE students. These meetings allowed for: (1) larger-group fellowship, (2) cross-cultural fellowship with those of differing tribes, (3) special types of training such as music and English, (4) "recognition" for being Bible school students, (5) mid-term exams, (6) contact with other theological teachers, (7) the development of research library skills, and (8) spiritual inspiration.[28]

2.4.2 Later Years

After 15 years, TEE was still being used within the Presbyterian church in Guatemala. In fact, during this period about 1000 students had participated in some course of study.[29]

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[28]Winter, *Theological Education by Extension*, p. 433.

[29]By the end of November 1977, the extension programme had graduated 85 students. Forty-five of these, though not yet ordained, were actively serving as full-time pastors and church workers. Fifteen others were occupying important positions in their local congregations and presbyteries as laypersons, and ten others were serving as pastors outside of Guatemala. There were approximately 250 students enrolled in the Extension seminary, studying in 20 extension centres throughout the country. [F. Ross Kinsler, "Theological Education by Extension: Service or Subversion," in *Missiology: An International Review*, Vol. VI, No. 2 (April 1978), pp. 181-182.]

But the initial years of "success" did not last. By the year 1987 the extension experiment in Guatemala was dying. For years opposition against the extension programme had been surfacing at the annual synod of the Presbyterian Church. The strongest voices of opposition came from pastors in the capital city who were feeling threatened by the impressive rural leaders that were being netted in the extension programme. Ralph Winter recorded that the telling accusation was made on the floor of the synod when one delegate, speaking on behalf of many others, stood up and stated, "Those students are mere lay people; you are letting lay people into the pastorate."[30] In other words, the feeling among many of the urban pastors was that TEE was merely for lay people. They did not feel that individuals who were trained in this off-campus manner should be allowed to be ordained into the pastoral ministry. The lack of support from church leaders was one factor that led to the eventual downfall of the extension movement in Guatemala.

A second factor which led to TEE's demise was that many of the younger pastors wanted the Presbyterian church to return to the USA model of residential education. As Winter wrote, "The desire of leaders for a tangible basis of superiority, a professional status, is too strong."[31] The extension programme did succeed in reaching its goal of training leaders for the numerous congregations in Guatemala and in extending the training

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[30]Winter, "Missiological Education for Lay People," p. 77.

[31]Ibid., p. 77.

of the seminary both geographically and culturally. But statistically the church did not see substantial numerical growth during the "days of TEE".[32] TEE had also caused great tensions within the Presbyterian denomination.

A third major reason for the demise of TEE was the feeling among some that TEE was a tool of indoctrination. James Goff charged that TEE was a perfect tool of indoctrination for right wing forces aimed at reproducing carbon copies of their mentality on a grand scale.[33] Goff was concerned with the conservative political, social, and theological views of TEE supporters. He based his concern on the self-study materials which are basic to the operation of TEE. He felt that the work book methodology and programmed instruction format were thought controlling, aimed at producing domesticated persons unable to think for themselves.[34] Ross Kinsler tried to counter Goff's criticism by pointing out that "TEE is not intrinsically or essentially linked with any particular school of thought".[35]

Another criticism of TEE was its uncritical application of the TEE format to widely divergent situations without regard for the variations in need or cultural settings. Ward wrote,

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[32]Kenneth Mulholland, "Guatemala Experiment Becomes a Model for Change," in *International Review of Missions* (April 1982), pp. 153-160.

[33]Mulholland, *Adventures in Training the Ministry*, p. 112.

[34]Mulholland does recognise that Goff does have valid reasons to be concerned. Some TEE programmes have been tools for domestication. But he also contends that TEE can be a means of helping students to develop an inductive study method and the capacity to think for themselves. [Ibid., 115.]

[35]Ibid., p. 113.

> A program cannot be taken directly from one language or culture to another language or culture without modifications in language, style, and instructional strategies. To be suitable for cross cultural transformation, a program's objectives must be appropriate for learners in the target culture. If not, basic modifications into the context of the target culture are required.[36]

By 1987 the whole idea of extension education had come and gone in Guatemala, while the residential pattern of training regained greater strength than ever before.

2.5 Theological Education in Africa

The challenge that the church in Guatemala had faced regarding theological education is also the same challenge being faced by the church in Africa. The African church was being challenged to train more church leaders.

The issue of theological training in Africa must be examined against the setting of the astounding numerical growth of the church on this continent.[37] At the dawning of this century, the church in Africa could only claim a mere three per cent of the population.[38] Three-quarters of a century later, however, those

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[36]Ted Ward and Margaret Ward, *Programmed Instruction for Theological Education by Extension* (East Lansing, Michigan: Associates of Urbanus, 1971), p. 2.

[37]In the Pan African Christian Leadership Assembly in 1976, John Mbiti referred to the growth of the church in Africa as "probably unprecedented in the whole history of Christianity." [Grace Holland, *Which Way For a Changing Africa?* (Nairobi, Kenya: Evangel Publishing House, 1992), p. 11.]

[38]David Barrett wrote that by 2000 "Africa may well have become in the main a Christian . . . continent, and the home of one of the largest Christian communities in the world." [Peter Falk, *The Growth of the Church in Africa* (Grand Rapids: The Zondervan Corporation, 1979), p. 15.]

In 1979 Adrian Hastings made this observation in his book entitled *A*

claiming to be Christians were well over thirty per cent, and by the year 2000 this figure is expected to reach fifty per cent.[39]

2.5.1 The Challenge to Train Leaders

With the phenomenal growth of the church in Africa have also come challenges. Like the church in Guatemala in Latin America, Africa was being faced with a crisis in church leadership. There were more congregations being started than there were trained individuals to lead them.[40]

History of African Christianity, 1950-1975 [African Study Series (Cambridge: Cambridge University Press, 1979)]:

> . . . in the nineteenth century and even the first years of the twentieth the labours of pioneer missionaries had frequently been crowned by a mere trickle of converts; except in a few favoured and untypical places from about 1919 onwards . . . this very clearly changed. Baptisms mounted by leaps and bounds as missionary stations multiplied even in the most out of the way areas, and village churches multiplied still more . . .
>
> By 1950 there were at least twenty-three million Christians in the Continent between the Cape and the Sahara.

[39]David Barrett, in the *World Christian Encyclopedia*, claimed that in the mid-1980's the number of Christians in Africa was 203,490,710. He then predicted that by 2000 this number could possibly be in the area of 393,326,210. This would be 48.4 per cent of the total population of the continent. [Grace Holland, *Which Way for a Changing Africa?*, p. 11.]

[40]The Brethren in Christ Church in Zambia had 53 congregations in 1972. Of the 53 men who were leading these churches, only seven of them had attended Bible school and received the two years of training that the school offered. Other denominations in Africa were also struggling with the issue of untrained leadership in the church. In one area of Malawi, there were 2,000 churches with leaders who had had little theological training - or none at all. [Fred Holland, *Teaching Through TEE*, p. 9.]

In 1979, Mekane Yesus reported that the Evangelical church had 2126 congregations and 609 preaching points. But there were only 220 pastors and 477 "evangelists" giving spiritual leadership to them. In Cameroon the Presbyterian church was also faced with a crisis in leadership. The church had 869 congregations and 126,000 members, but only 67 ordained pastors. There were another 300 lay workers, but most of these had little theological training or none at all.

The Rev. Jose' da Conceicao of the Seminario Tealogica Baptista de Mocambique indicated in 1973 that their churches were also not adequately supplying and training leaders to shepherd their churches, which had a combined membership of 100,000 and which were baptizing about 2,000 new members annually. ["Africa," in *Seminario de Extension*, No. 4 (1973), p. 10.]

Arnold Labrentz tells of another denomination in Kenya which has 1600 congregations and is annually adding another 80. But the number of pastors

The problem of not having enough "qualified-trained-spiritual" leaders to lead congregations has weakened the church. Making an observation about many professing Christians in Africa, Adrian Hastings wrote:

> A high proportion of . . . Christians no longer come to the village church for regular services, partly because the services are so poorly conducted . . .
>
> They were Christians, they had little doubt about that, but with . . . little or no pastoral encouragement they had drifted into a state far indeed from what the missionaries who had called the church into being a generation or two before had intended.[41]

The lack of adequate theological training in Africa has been a problem of long-standing.

2.5.2 The Residential School

The church in Africa has not been insensitive to this pressing problem of preparing men and women for ministerial leadership. In years gone by the solution was to do training within the confines of a residential Bible school based upon the Western model of theological educaton.

By the 1970's, however, both missionaries and national church leaders from various organisations were voicing their concerns regarding traditional forms of theological education in Africa. The notion that what worked in a Western culture would

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being ordained is only about half the number of new churches being planted. [Arnold Labrentz, *Theological Education by Extension in Kenya: Student Performance and Opinion* (Nairobi, Kenya: Evangel Press, 1985), p. 6.]

[41]Hastings, *History of African Christianity*, p. 50.

work in another part of the world was proving to be erroneous.[42]

Sabelo Ntwasa, Secretary of the University Christian Movement in South Africa, believes that even though the aim of most theological colleges in Africa has been "to make or create individuals with sensitive theological perception and good pastoral inclination," they have usually been unsuccessful in doing so.[43] He contends that theological education which has been imported from the West is ill-adapted to the African culture.[44]

Ntwasa has written numerous articles criticising some of the practices of theological education. He contends that the failure of many theological training institutes in Africa to produce effective church workers has come about because of the many white missionary/black student seminary situations that exist. The

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[42]Msamba Wa Mpolo, an African theologian, felt that in most cases theological education in Africa has been too theoretical and abstract, too academic, and a carbon copy of the culture of the West. Exactly what he meant by this is unclear. But perhaps what he is saying is that what is being taught in many theological training programmes does not pertain or relate to what the students really need. For this reason, he felt that those graduating from these institutions were inadequately prepared to minister to the needs of the people on the continent of Africa. He believed that too many Bible colleges were not geared toward the proclamation of the Kingdom of God, but toward the maintenance of church structures and the "perpetuation of theological jargon." [Msamba wa Mpolo, "Theological Education in the 80's: Some Reflections on Curriculum Renewal in Africa," in *Ministerial Formation* (April 1980), p. 7.]

[43]Sabelo Ntwasa, "The Training of Black Ministers Today," in *International Review of Mission* (1971), p. 177.

[44]Ntwasa gives several reasons for this. One major reason is that, in too many cases, imported theological education has been directed at individuals who have been untried in church leadership. Those who are the actual leaders have been bypassed. Western style theological education has also fostered an attitude of professionalism and elitism among those in the church. This kind of attitude has had the tendency of taking ministry out of the hands of the ordinary believers. Thirdly, the high costs involved in keeping the traditional Western model financially viable in developing nations has often caused the church to become dependent upon overseas help. [Ntwasa, "The Training of Black Ministers Today," p. 177.]

white missionary staff are usually highly qualified academically according to Western standards. In too many cases, however, these white foreign missionaries have had little or no existential knowledge of what it means to be a black person living in Africa. Very few of them have ever had any first-hand experience of coming in contact with black communities or black churches. While church leaders were being confronted with - and having to work within - the challenges of government instability, poor church finances, nationalism, syncretism, urban needs, maintaining institutions, and many more, the theological training schools seemed to exist in a state of secluded apathetic comfort. Except for a very few who wanted reform, relevance, and contextualization in theological training, there was little to challenge the rigid forms in which many schools found themselves. Bible schools, colleges, and seminaries on all levels carried on, little affected by the surrounding turbulence. This has caused the pastoral training given in many residential schools to be inadequate to meet the needs of Africa today.[45]

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[45]As an example of this problem, the Southern Africa Region of The Wesleyan Church has a Bible school in Swaziland. In 1993 this Bible College had a teaching staff that was made up of five missionaries and one national. None of the five missionaries had ever pastored an African church - or even been part of an African congregation - before they started teaching at the school. In fact, two of the missionaries had never even pastored a church in their home country before coming to Africa.

One graduate of the Bible College stated, "I think it would be a good idea to require the missionaries who come out to teach us to spend at least one term (at least four years) in local church ministries in an African context before they are permitted to teach at the college."

When asked why he felt this way, he answered, "Because if they do not understand Africa, and African people, and African spiritual needs, and African social and political needs, their teaching will be irrelevant. How do they expect to teach us to be successful church workers when they do not understand what we need to be successful?" [Interview with Rev. Lance Mbokazi, January 1994.]

2.6 TEE in Africa

The catalyst that caused some people to rethink theological training in Africa can be traced to the TEF with its interest in contextualization, as well as to the Association of Evangelical Bible Institutes and Colleges in Africa and Madagascar (AEBICAM) with its concern for relevance and ministry performance.[46]

TEE was proposed in 1969 as a possible solution for meeting the urgent need of producing more trained leaders for the African church. Introductory workshops to explain what TEE was all about were first held in Kenya. Subsequent workshops were held in 1970, 1971, and 1972 in other countries of Africa.[47]

2.7 TEE in Southern Africa

Between 30 August 1971 and 9 September 1971, approximately twenty individuals from seven evangelical church denominations in Southern Africa met in Manzini, Swaziland. The participants in this meeting identified three major problems that were challenging them in their respective churches: (1) There were thousands of leaders of local worship centres who had inadequate, if any, training for their ministry involvement. (2) Those individuals who were being taught in the Bible schools did not seem to be the right ones to continue the trend of growth that

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[46]Fred Holland, "Text-Africa Programming for Ministry through Theological Education by Extension," in *Ministerial Formation* (January 1982), p. 17.

[47]Ibid., pp. 21-22.

many of the congregations were experiencing. (3) The curriculum used in many theological training institutes was not training the future leaders of the church to do the "right things" for Africa.[48]

2.7.1 Hollands' Involvement

Rev. Harold Alexander, one of the pioneers of the modern TEE church training programmes in Guateloupe, a French island of South America, had been invited to be the special speaker at this gathering in Swaziland.[49] When it was his turn to speak, Alexander introduced TEE and programmed instruction to the participants as a possible means of dealing with the challenges that they were facing. Present at this meeting were Rev. Fred Holland and his wife, Grace, who were missionary Bible school teachers for the Brethren in Christ church.[50]

As Rev. and Mrs. Holland listened to what TEE had been able to accomplish in Latin America, they began to see possibilities of how they could use it to train church leaders in Zambia so that they would be equipped to preach, teach, and do ministry more effectively. In his position as principal of the Brethren in Christ Bible school in Zambia, Fred Holland started

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[48]Ibid., p. 18.

[49]Derek Brown, Unpublished Paper.

[50]Mrs. Holland shared, "For us personally, the conviction gradually deepened that although there was some value in the Bible institute program, it would not provide the qualified pastors needed for the many churches. We determined that we must reach out to the leaders already in place in the local congregations." [Letter I received from Grace Holland responding to my request that she describe the early years of TEE in Africa, May 1992.]

implementing TEE as a means of extending the ministry of the Brethren in Christ theological training programme.[51]

Holland was eventually appointed by the Association of Evangelicals of Africa and Madagascar (AEAM) to be Secretary for Theological Education in Africa. In this role, Holland began to conduct workshops throughout English-speaking Africa to promote the use of TEE within evangelical churches and to encourage individuals to write, translate, and publish TEE textbooks.

2.7.2 Preparation of Study Materials

During these formative years in Africa, it was decided by the majority of those involved that the TEE study materials produced should become the property of all. To practically help this decision to become a reality, four basic principles were framed. First, the contents of the TEE materials had to be evangelical. What this meant was that the participants had to agree that the Bible was authoritative and that it presented salvation through faith in Jesus Christ.[52] The content of the

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[51]Initially, Holland set up a circuit of four TEE training centres. Using a Volkswagen camper, Rev. and Mrs. Holland made regular four-day (105 mile) circuit trips to the TEE centres that had been set up. Reflecting on those early days of TEE, Mrs. Holland shared, "Our program in Zambia immediately enrolled eighty students, as compared with five in the residential school." [Telephone conversation I had with Mrs. Grace Holland while she and her husband Fred were ministering in Zimbabwe in 1985.]

[52]From an evangelical point of view, the Bible being authoritative refers to the idea that all teaching and all doctrine must be tested in the light of the Scriptures. In other words, the Bible is regarded as God's revelation of Himself, given in parts and portions in the Old Testament, and increasing in clarity and culminating finality in the New Testament. [Refer to D. Martyn Lloyd-Jones, *Authority* (Chicago, Illinois: Inter-Varsity Press, 1958), pp. 30-62.]

The Wesleyan Church states that the Bible contains all things necessary to salvation, which means that it is the "inspired and infallibly written Word of God, fully inerrant in their original manuscripts and superior to all human

TEE study materials had to emphasise personal faith and conversion, the uniqueness and universality of Jesus Christ, and the Bible as the inspired Word of God. Those who were committing themselves to writing for TEE were asked not to promote issues that were specifically identified with a particular denomination. They were also encouraged to present various interpretations, allowing students to develop their own views.[53]

Secondly, the content of the TEE study materials was to be written in a way that was culturally relevant to Africa. What this meant was that names of African people and places, African stories, and examples from African experience needed to be found in every lesson. Also to be included were African proverbs, African culture, and African ways of thinking. In short, the TEE lessons were to concentrate on practical issues that churches in Africa are continually being faced with and are able to relate to.[54]

Thirdly, the original TEE books were to be written in English, for Africans who were at the level of functional literacy. Some pushed for the first TEE books to be written in the vernacular of the people. But after some investigation it was decided that it would not be feasible to try to train writers for the approximately 1,730 languages found in Africa.[55] The TEE

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authority." [Refer to *The Discipline of The Wesleyan Church 1972* (Marion, Indiana: The Wesleyan Publishing House, 1972), p. 26.]

[53]Fred Holland, "Text-Africa Programming," p. 20.

[54]Ibid.

[55]Patrick Johnstone, *Operation World* (Pretoria, South Africa: Dorothea Mission, 1986), p. 44.

books were to be written at a level that the students would be able to understand.[56]

The last principle agreed upon was that the study materials were going to be written in a simple linear programmed instruction style. TEE writers were directed to: (1) state the cognitive objectives at the introduction of each lesson; (2) move from the known to the unknown; (3) present manageable steps; (4) revolve around the objective; (5) give input, call for a response, and give confirmation and affirmation; (6) provide explanations to principles being taught through the use of supplementary truths and illustrations; (7) include at least one opportunity for practical application in each lesson; (8) test to see if the learner remembers the objectives in the end questions; and (9) include review questions.[57]

During this time the Evangel Publishing House in Kenya approached the Hollands and offered to publish any future TEE books that would be written. The reason they made this offer was because they perceived that extension studies had the potential of greatly enhancing the training of leaders in Africa. They wanted to be a part of this new and exciting venture. The Hollands contend that it was because of the Evangel Publishing House that TEE was initially able to spread so quickly throughout

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[56]This meant that the first TEE books were to be written in a basic 1500-word English vocabulary, and the length of sentences was to be limited to ten words. This was not to imply that the materials were simple and immature. However, the decision reflected the reality that those who needed to be theologically trained in Africa in the early 1970's were mature Christian adults who did not have a lot of education.

[57]Grace Holland, *Which Way for a Changing Africa?*, p. 26.

the entire continent of Africa.

2.8 TEE and the Southern Africa Region of The Wesleyan Church

The Wesleyan Church began showing an interest in TEE in 1973. But it was not until 1977 that the Regional Board of Administration for Southern Africa officially voted to implement its use within the Region. The major decisions that they made regarding the TEE programme of the Region were:

> . . . instructors of TEE should be Bible school graduates and approved by the District or a committee authorized by the district.
>
> Be it resolved that on the successful completion of 36 TEE courses a diploma be awarded identical to that awarded to one who has completed a three year residential course.
>
> Qualifications for the successful completion of a TEE course. For succéssful completion of a TEE course a student must:
>
> 1. Complete the assignments given in the lesson materials;
> 2. Attend at least 7 of the 10 classes;
> 3. Be in regular attendance at church;
> 4. Attain at least 50% on the final examination;
> 5. Pay for his/her own books, together with a fee of R1.00 for each course.[58]

Requirements regarding what courses a person needed to take in the TEE programme to attain various offices in the church were also outlined.

According to my assessment, the Regional TEE programme seems to have gone through four major stages.

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[58]"Minutes of the Regional Board of Administration of The Wesleyan Church in Southern Africa, 1977," Robert Nhlengethwa, secretary, p. 5.

2.8.1 Stage One

The first stage can be delineated to include the years from 1977 to 1980. During this stage The Wesleyan Church was trying to figure out how it was supposed to implement the use of TEE throughout the entire Region. A missionary was appointed to be the first Regional Director of TEE, with the responsibilities of promoting the use of TEE and formulating a strategy for how TEE was to be used throughout the Region.[59]

During this time the missionary Regional TEE Director tried to help the national church take ownership of the newly implemented TEE programme. He promoted its use by travelling to some of the districts and by sending out a few promotional letters and flyers to church leaders throughout the Region. However, he was not very successful in the transference of "ownership". During this period, TEE was seen as a missionary programme. Three major factors contributed to this perception: (1) all the TEE classes were being started by missionaries; (2) TEE classes were being mostly taught by missionaries;[60] and (3)

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[59]Several reasons were given as to why a missionary was chosen. One member of the Regional Board of Administration (who did not wish to be identified) gave me the following reason: "The idea of TEE was introduced to us by the missionaries. It sounded like a pretty good programme. But we really had no idea what TEE was. Our thinking was, 'How could we promote the use of TEE in our Region when we do not fully understand it?' For this reason we decided that the first Director needed to be a missionary."

A second reason had to do with finances. The board members recognised the fact that it would take money to travel the many kilometres to promote TEE within the eight districts of Southern Africa. Money was not something that the national church had an abundance of. However, it was felt that if a missionary was appointed as TEE Director there would be no problem with finances. He could use his travel allowance, which he received from overseas, to regularly visit churches and districts to do his promotional work.

[60]When a national pastor did help lead a class, he was perceived by the students as only being an assistant to the missionary TEE teacher. Helping basically meant that the national pastor served as an interpreter for the missionary, who was doing the actual teaching.

sessions to explain TEE in detail were never conducted to help the national church understand it.[61]

This led to misunderstandings about the TEE programme which eventually led to resistance towards it among the national church leaders. Some of them could not understand why a new theological training programme was needed when the Bible school was supposed to already be doing the job. They began to verbally defend the merits of the institutional Bible school.[62]

Other national church leaders found it difficult to view extension studies as a legitimate way to train people. They were accustomed to the traditional classroom setting as the appropriate place for learning. Some church leaders felt that the institutional style of training built pastors up in the eyes of the communities in which they ministered.[63]

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[61]Sessions were not conducted to educate the national church about how TEE operated nor about how to train local TEE class leaders. Rev. P. F. Mavuso, one of the first national TEE class leaders of The Wesleyan Church, shared, "It was almost as if those of us who wanted to become involved were supposed to automatically understand everything about the TEE programme. This, of course, was not a correct assumption. Thus, when we tried using it in our churches, we had many failures. Our students saw our failures. This only confirmed in their hearts that only missionaries should be teachers." [Interview with Rev. P. F. Mavuso, May 1990.]

[62]Rev. Israel Langa, acting principal of Emmanuel Wesleyan Bible College, said, "For years missionaries had promoted the idea that the Bible school was the only legitimate place to do theological training. Then about the same time that discussions took place saying that the Bible school needed to be handed over to the Regional church, you missionaries came along and stated that TEE is another legitimate way to be trained in theology. This has caused great confusion. We felt a little betrayed. When missionaries were leading the Bible school, we were told that the Bible school was the best way to be trained. But when a national was put in charge of the Bible school, a different message seemed to be sent out. Missionaries, by their enthusiastic promoting of TEE, gave us the impression that now the best form of training was TEE because that was what they were involved in." [Interview with Rev. Israel Langa, August 1992.]

[63]Rev. Richard Nukery, District Superintendent in the Far North District, commented that going away to a Bible school for a few years gives credibility to the individual when he or she returns a few years later to pastor. He said, "It is like the idea of the initiation rites. The individuals to be

One pastor stated, "I do not understand how a person who studies with TEE can think that he can become a leader of the church. It takes a special person with special training to become an ordained 'umfundisi'. . . . The prestige of the Bible school is bestowed upon the students who graduate from it. If this prestige can be obtained by some other means - like TEE - then the prestige is lessened."[64]

2.8.2 Stage Two

Stage two was the period wherein the national leadership of The Wesleyan Church was strongly encouraged by missionaries to take charge of the TEE programme. Some members of the Missionary Council and the national Regional Board of Administration suggested that one possible reason the TEE programme was not being successfully implemented and used within the Region was because it was seen to be too missionary centred. It was believed that one way to help the African church take ownership of this new training programme would be to appoint an African to lead the programme region-wide.

The Regional Board of Administration appointed Rev. Naphtali Langa to be the first African Regional Director of TEE for The

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initiated must separate themselves for a period of time. They cannot be initiated without being willing to leave their communities for a while. It is only upon their return that they are credited with the benefits of being an initiated person. In the same way, those who want to be pastors need to be spiritually initiated at the Bible school. Only upon their return can they expect to receive the respect of the community as being fully qualified ministers of the Word." [Interview with Rev. Richard Nukery, August 1993.]

[64]Interview with Rev. Simon Njobe, District Superintendent of the Transkei District, July 1994, Mt. Frere, Transkei.

Wesleyan Church of Southern Africa. Because of other full-time church responsibilities and the lack of funds to travel to the different districts, however, Langa was not able to promote TEE effectively within the Region.[65]

During the years of 1981 and 1982 there were no missionaries involved in the TEE programme of the Region. The TEE programme was being kept alive by the one Regional Director of TEE and three national TEE Class Leaders, who were training twenty-four students. These students were all studying to either be pastors or deaconesses within The Wesleyan Church.[66]

2.8.3 Stage Three

The period between 1983 and 1987 represents the third stage of TEE within The Wesleyan Church of Southern Africa. One could label this stage "the Zimbabwé years." During this time two missionary families were assigned to work in Zimbabwe. The primary task of these missionaries was to plant new churches in the area of Bulawayo. As more and more individuals began to respond to the invitation to become Christians, it was felt that they needed training to help them understand the teachings of

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[65]Langa shared with me how he felt his tenure as director went. "It was very difficult. Though I was appointed as the TEE Director, I was also a full-time teacher and principal at the Bible school in Swaziland. I just did not have the time to spend to do TEE work. Also, I did not have the kind of budget the missionary had for travelling and sending out promotional materials." [Interview with Rev. Naphtali Langa, May 1993, Acornhoek, South Africa.]

[66]Information obtained from the Archives and Historical Library, International Center, The Wesleyan Church, Indianapolis, Indiana. "The Wesleyan Church, General Department of World Missions: Statistical Report 1981 to 1982."

Jesus Christ. The missionaries to Zimbabwe were kept busy using TEE as the means of teaching the new Christians. Even though other districts in the Region were using TEE, most of the activity in TEE was taking place in Bulawayo, Zimbabwe.

During this time a change took place in the use of the TEE programme. Whereas TEE had previously been aimed at training individuals for the pastoral ministry, now TEE was being used largely for the purposes of nurturing new converts in the teachings of the Christian faith and then helping them to become leaders within the church. In fact, TEE students were being taught that all Christians were called to be ministers.

Wesleyan pastors began to feel threatened. They argued that TEE was compromising the prestige of ordination by blurring the distinctions between laity and clergy. National leaders, as well as many missionaries, were confused about what TEE was supposed to be training people for. Some understood it to be a programme for training lay people. Others thought that it was a training programme for pastoral candidates. There were even a few people who erroneously thought that it was a general education training programme to help them get their matriculation certificate, which would then enable them to eventually apply for entrance into university or find salaried employment.[67]

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[67]When the missionaries assigned to Zimbabwe tried to start TEE classes in the Victoria Falls Zone, they met strong resistance towards the programme. Rev. Benjamen Moyo bluntly stated, "We no longer trust any training programme that comes from the missionaries."

When he was asked to explain his statement, he replied, "When the Wesleyan missionaries first came to Victoria Falls, they built a mission clinic in one of the villages. After the buildings were erected, we were told that there was going to be a school to train people to be nurses. This was very exciting. My wife signed up for the course. She did very well in her

During this time, Rev. Naphtali Langa and two successors, who were also teaching at the Bible school in Swaziland, served as the Regional TEE directors. But their main responsibility was to receive the TEE grades that the missionaries were sending to them and to record them so that the Bible school had a copy of them. They were also responsible for making out TEE certificates to be sent out to students who successfully completed a TEE course.[68]

Just as in the second stage, however, the Bible school teachers still did not have a lot of time to devote to promoting TEE. During this time it was mainly the missionaries who were keeping the TEE programme alive in the Region. One or two national pastors tried using TEE within their local congregations between 1983 and 1985, but by 1986 it was only missionaries who were conducting local church TEE classes.

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studies. After graduating, she stayed on at the mission clinic and worked as a nurse. We were happy that she had a good job. We felt very secure.

"Then in the 1970's, during the war for independence, the missionaries decided to close the mission station. My wife was told by one of the missionaries that with her qualifications she would be able to find a nursing position in any hospital in Rhodesia (Zimbabwe). But as she began looking for work she discovered that nobody would accept her because they did not recognise the training she had received. We felt we had been lied to. She was eventually forced to do domestic work.

"We do not trust the TEE programme. We are scared that it is a training programme that will not benefit us."

Rev. Moyo also shared, "I feel that training should help us get a good salary to support our families. When I went to Bible school in South Africa I thought that I would come back to Rhodesia to a church that was going to pay me enough money to live properly. But all I got was five dollars a month. Who can live on five dollars? It would have been better for me to stay home and learn a trade that would give me money in my pockets. My feeling is, why study if it will not help us financially? I see TEE as a training programme that makes big promises but will do very little to help us live well." [Interview with Rev. Benjamen Moyo, Victoria Falls, Zimbabwe, April 1994.]

[68]Interview with Rev. Naphtali Langa, Acornhoek, South Africa, May 1993.

2.8.4 Stage Four

Despite its slow start, both the Regional church and the Missionary Council still felt by 1988 that TEE could be an effective training tool if it was run properly. No one was willing to "kill" the TEE programme of the Region. Part of the reason they felt this way was because they were hearing of other TEE programmes in Africa that were thriving. For example, the Swedish Mission Alliance TEE programme had over 1,000 people enrolled in extension studies. The predominant feeling was that if other denominations could successfully use TEE, The Wesleyan Church should be able to do so as well.

After further analysis of the situation, it was determined that, if TEE was ever going to be successful in The Wesleyan Church, a full-time TEE director was needed. It would take time to implement an effective TEE programme. Thus in 1989 a missionary was once again asked to take on the responsibility of being Regional Director of TEE. Right from the beginning, however, it was made clear that this was to be a short-term position. The missionary appointed was instructed to "work himself out of the job." He was to accomplish this by training a national to eventually take on the full responsibility of being Regional Director of TEE.[69]

During this period four things were done to give strength to the TEE programme of The Wesleyan Church in Southern Africa. First, it was established that each district would appoint a

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[69]"Minutes of the Mission Council of The Wesleyan Church in Southern Africa, January 1990," Boksburg, South Africa, Roxene Lo, secretary, p. 5.

District TEE Director. Instead of the Regional TEE director, it was now to be the District TEE Director who was to be responsible for: promoting the use of TEE within his or her respective district, helping to establish new TEE study groups, visiting and encouraging already established TEE study groups, and working with the District Superintendent to organise times when TEE students would publically be recognised for completing a TEE course.[70]

The second thing that was done during this period to strengthen TEE was the conducting of District TEE Director training seminars and Local TEE Class Leader training seminars. District TEE Directors were to meet with the Regional TEE Director at least once a year to discuss issues and concerns of the TEE programme in their area of ministry. Those who desired to be Local TEE Class Leaders had to attend a three-day seminar in which they were taught such things as: "What are the responsibilities of the Local TEE Class Leader?" "What TEE is"; "How to lead a TEE class discussion"; and "The aims and goals of TEE." At the end of the seminar, the participants were required to take an exam to determine if they understood the TEE programme. Part of the exam involved teaching a TEE class, during which time they were critiqued and graded by the other participants in the seminar. Only those who passed were allowed

[70]"Minutes of the Regional Board of Administration of The Wesleyan Church in Southern Africa, 1989," Orai Lehman, secretary, p. 6.

to go on to become Local TEE Class Leaders.[71]

The third thing that was done to strengthen the TEE programme of The Wesleyan Church in Southern Africa was the printing of a TEE handbook. The contents of the handbook included such headings as: "The need for trained workers"; "The scriptural basis of TEE"; "What TEE is"; "The administration of the TEE programme"; "TEE objectives"; "How people learn with TEE"; "Entrance requirements"; "The grading system"; "TEE job descriptions"; "A sample TEE class schedule"; "Course requirements"; and "Offered courses." All District TEE Directors and Local TEE Class Leaders were supposed to be given this handbook.[72]

The fourth thing that was done to positively promote TEE was the printing of three TEE books by the Southern Africa Region of The Wesleyan Church. The first denominationally-produced book was entitled *A Bible Study for New Christians*.[73] One reason this study was written was to deal with certain issues that specifically pertained to Africans. For example, some of the lessons in this study focus on issues which Africans confront - such as ancestral worship and witchcraft - which were not dealt with in the American-produced new converts' Bible studies which the Southern Africa Region had been using. Many pastors in The

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[71]James Lo, "TEE Handbook - Emmanuel Wesleyan Bible College," 1994, p. 0.

[72]Ibid., pp. 2-10.

[73]Jim Lo, *A Bible Study for New Christians* (Bulawayo, Zimbabwe: Baptist Press, 1991).

Wesleyan Church began to use this study as a new converts' Bible study to begin new Christians on their spiritual journey. Other pastors used it as a class required for baptism. Though this study was initially written in simple English, it was eventually translated and printed into siNdebele and xiTsonga.

The second book produced was named *A Call to Holiness*.[74] This study deals with entire sanctification, one of the distinctives of The Wesleyan Church. The third book was the siZulu translation of *What Wesleyans Believe*.[75] Both of these TEE books were written at a higher academic level than the TEE books the Wesleyan TEE students were used to studying. Other translated TEE books were also printed or reprinted.

During this period the Wesleyan TEE program saw a healthy gain in the number of people signing up to study through extension. A quarterly TEE newsletter was sent out to every District Superintendent, District TEE Director, and Local TEE Class Leader. The newsletter contained promotional items, hints for TEE workers, recognition of those who had completed a certain amount of TEE courses, and news about what each district was doing in TEE. Enrollment jumped from 25 in 1989 to 175 in 1994.

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[74]Jim Lo, *A Call to Holiness* (Southern Africa Region of The Wesleyan Church, 1993).

[75]John Conner, *What Wesleyans Believe* (Bulawayo, Zimbabwe: Baptist Press, 1993).

2.9 Summary

TEE began as a modest experiment at the Evangelical Presbyterian Seminary of Guatemala in response to problems that the teachers were encountering in the task of ministerial training. It was not the result of a carefully predesigned theoretical model with a fully developed theology of ministry or philosophy of education. Instead, it gradually took shape in response to at least two major needs: (1) the need for more trained national leadership to lead the rapidly growing church and (2) the need to train the genuine leaders who were not able to attend the Bible seminary. From the Guatemala model has emerged a theological training programme that includes self-instructional home-study materials for daily preparations, decentralised weekly seminars, and periodic extended meetings at a central location for students to be able to interact with one another academically and socially.

In the early 1970's, many missionary leaders in Africa were concerned that Bible seminaries and colleges were not producing enough leaders to meet the needs of the growing African church. Upon hearing Rev. Harold Alexander share about the successes of TEE on the island of Guateloupe, some of these leaders decided that TEE should be tried in Africa. Under the leadership of Rev. Fred Holland, the news of TEE spread throughout many of the churches in English-speaking Africa. This was accomplished by the conducting of two kinds of workshops: the TEE promotional

workshop and the TEE writing workshop.

It was during one of these workshops that missionaries from The Wesleyan Church in Southern Africa began to see the potential that TEE could have for their own denomination. Though Wesleyan missionaries began promoting the use of TEE in 1973, it was not until 1977 that the Regional Board of Administration of The Wesleyan Church decided to officially allow its use. The main reason they finally decided to try TEE was because The Wesleyan Church was not growing. They were hoping that TEE could change the downward trend that the church had been taking for the past few years.

In eighteen years, TEE in The Wesleyan Church has had a varied existence. The early years were spent trying to determine who was going to run the programme - missionaries or nationals. In recent years some have called for its discontinuance, whereas others have argued for its continuation because they feel that it is meeting certain needs of the church. Despite the differing views, enrollment figures show that the use of TEE has been increasing in The Wesleyan Church of Southern Africa.

Personally, I feel that TEE can be an effective training tool for the younger churches on mission fields. It can be used to train nationals for ministries which will help the church to grow numerically in church attendance and to plant new congregations. My positive feelings stem from the teachings I received from Lois McKinney at Wheaton Graduate School and my friendship with Fred and Grace Holland. While ministering in Southern Africa, however, I became disappointed with the TEE

programme of The Wesleyan Church. According to my observation, it does not seem to be helping The Wesleyan Church to numerically grow in the countries of South Africa, Swaziland, or Zimbabwe. While some are calling for the termination of TEE in these countries, I feel that we should do research to try to discover where the problem is and seek to rectify the problem.

CHAPTER THREE

HISTORICAL OVERVIEW OF CONTEXTUALIZATION

In this chapter I will be looking at the issue of contextualization: its historical background, the forms of contextualization, and the three dimensions of contextualization as they apply to theological education.

3.1 International Missionary Council

In 1938, at the Tambaram meeting of the International Missionary Council (IMC) held in Madras, India, 471 persons, representing approximately seventy different countries, met to discuss world evangelism.[1] As a result of their discussions, the delegates concluded four things: (1) world evangelism has to be the task of the whole Church universal; (2) world evangelism must be concerned with the total needs of man; (3) world evangelism must promote mass conversions over individual conversions; and (4) in order for world evangelism to be accomplished, Christians

[1]This was the first time that delegates from all parts of Africa and Asia which were being served by Protestant missions were able to meet together. [Arthur Johnston, *World Evangelism and the Word of God* (Minneapolis, Minnesota: Bethany Fellowship, 1974), p. 165.]

need to be trained to do the work of evangelism.[2]

The IMC concluded that evangelism needed to be the task of the whole Church universal. The delegates felt that the corporate witness of the church is "a powerful factor in determining the measure of response men make to the message of the Gospel."[3] In other words, evangelism could no longer be seen as missionaries going and evangelizing Africans or Asians who had not yet heard about Jesus Christ. The delegates from Africa and Asia were asserting themselves, saying that they also needed to be involved in the evangelization of their own people and the world. One must not misunderstand what they were saying. They were not saying that the younger churches no longer needed missionary assistance. Rather, the urgency of the task requires a pooling of resources and cooperation in world partnership.[4] They wrote,

> . . . every part of the Christian enterprise must be saturated with and controlled by the conscious evangelistic purpose, and this should be true of the whole range of the churches' practical activities.[5]

The delegates at Madras also concluded that evangelism needed to be concerned with what was termed, "Larger Evangelism".[6] Currently this type of evangelism is called

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[2]Ibid., p. 192.

[3](Madras) Tambaram Series, Vol. 1 (London: Oxford University Press, 1939), p. 429.

[4](Madras) Tambaram Series, Vol. III, "Evangelism" (London: Oxford University Press, 1939), pp. 409-411.

[5]Ibid., p. 423.

[6]Arthur Johnston, *The Battle for World Evangelism* (Wheaton, Illinois: Tyndale House Publishers, 1978), p. 64.

"holistic" evangelism. It is evangelism that is concerned with the total needs of humans. The IMC believed that a demonstration of social concern was necessary to prove the relevancy of Christianity.

A third thing that the IMC concluded was that group conversions were preferable to individual conversions.[7] Upon doing historical research, the IMC delegates recognised that individualism was not a characteristic of the early church or the church of the Middle Ages. In fact, individual conversions actually seemed to be a hindrance to the mass movements seen in the history of the early church.[8] The observation they made was that individual converts were usually separated from their people, communities, and cultures, causing Christianity to be perceived by others as being alien. The IMC delegates felt that, in order for people to accept the Gospel, the Church needed to make certain that it did not appear "alien by unnatural expressions of language, worship, organization, or building."[9]

The fourth thing that the delegates recognised was that, in order for the younger churches to participate in the task of evangelism, there would be a need for training programmes that would prepare Christians for this work. As they looked at the theological training programmes already in place, the conference

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[7]Ibid.

[8]Johnston, *World Evangelism and the Word of God*, p. 193.

[9]Ibid., p. 192.

delegates concluded that most of them had not been very effective or adequate in training younger church leaders to do evangelism within their own contexts. The consensus was that there needed to be renewal within theological education. This call for renewal was made with dramatic clarity in one of the reports that was drawn up:

> Almost all the younger churches are dissatisfied with the present system of training for the ministry and with its results. In many reports received from different parts of the world, it is stated that there are ministers of a poor standard of education, who are unable to win the respect of the laity and to lead the churches, that some are out of touch with the realities of life and the needs of their people and are not distinguished by zeal for Christian service in the community.[10]

Also in section VIII of another report entitled, "The Indigenous Ministry of the Church, Both Ordained and Lay," the conference made a plea that more careful attention needed to be given to the task of evaluating present forms of theological education aimed at preparing people for the ministry.[11]

> In writing this report, we have used all the material submitted to us, but we are conscious that it has been prepared on the basis of very inadequate information. We think that the time has come for a much more thorough investigation and survey of this field than has as yet been carried out.
>
> We, therefore, instruct the Committee of the International Missionary Council to take action in this matter, in consultation with the churches, and that a commission be appointed as soon as possible, to arrange for the preparation of detailed studies of the situation, where these have not already been made, to visit the main centers of theological education and to

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[10]Robert W. Ferris, *Renewal in Theological Education - Strategies for Change*, A BGC Monograph (Wheaton, Illinois: Billy Graham Center, Wheaton College, 1990), p. 9.

[11]Ibid.

work out a policy and program for the training of the ministry in younger churches.[12]

After the meeting at Madras, the members of the Council once again came together and began making detailed studies of the situation, where these had not already been made, visited main centres of theological education, and began formulating a policy and programme for the training of the ministry in the younger churches.[13] The information gathered from their research was compiled into a three-part report entitled "Survey of the Training of the Ministry in Africa." In years to follow, other findings were also published.[14]

3.2 The Theological Education Fund

In 1958 the Council was once again called into session in Ghana. During this meeting the Theological Education Fund (TEF) was initiated.[15] Over the next few years the Theological Education Fund (TEF) passed through three distinct "mandate" periods, which have now been identified as the "advance" mandate period, the "rethink" mandate period, and the "reform" mandate

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[12]Ibid., pp. 9-10.

[13]Ibid.

[14]Some of the more noteworthy ones that specifically dealt with the issue of renewal in theological education were "Survey of the Training of the Ministry in Madagascar," "Survey of the Training of the Ministry in the Middle East," and "The Christian Ministry in Latin America and the Caribbean."

[15]This fund was established with a grant of three million USA dollars given by the Rockefeller Foundation for the purpose of educating an "elite" Christian leadership for the churches of the Third World.

period.[16]

3.2.1 The First Mandate Period

The first mandate period, identified by the concept "advance", extended from 1958 to 1964. The concern during this period was for a "better trained and better educated ministry to meet the new day; its undisguised thrust was towards the raising of the level of scholarship and striving for academic excellence" in the younger churches.[17]

During this time the TEF tried to promote academic excellence in theological education through three different, yet related, programmes. The first programme gave 27 selected theological schools in Africa, Asia, and Latin America $10,000 each. According to James Bergquist the money was given to schools "which offered the greatest possibility for qualitative growth in the future."[18] The second programme provided monetary funds to almost 300 theological schools in the Third World for the purpose of developing their libraries. The third programme gave monetary funds for the purpose of financing the writing, translating, and publishing of 25 theological textbooks in different vernaculars.[19]

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[16]David J. Hesselgrave, "The Contextualization Continuum," in *Gospel in Context*, Vol. 2, No. 3 (July 1979), p. 4.

[17]Conn, "Theological Education and the Search for Excellence," p. 312.

[18]James Bergquist, "The TEF and the Uncertain Future of Third World Theological Education," in *Theological Education*, Vol. IX, No. 4 (Summer 1973), p. 244.

[19]Ferris, *Renewal in Theological Education*, p. 11.

Harvie Conn commented, "All this mirrored the wide consensus that excellence was to be defined in terms of academic standards, and more specifically the patterns of the western theological institution."[20] Shoki Coe, a member of the TEF, wrote that even though the theme during this mandate period was to advance, the direction of "our advance was not called into question."[21] This period was characterised by the development of university degree programs, the providing of buildings, libraries and textbooks, blindly advancing towards a more Western model of theological education without perceiving that the context of their situation was totally dissimilar.

After awhile, some within the TEF began to question if the "advance" mandate period was really all that successful if it merely meant that Western models of training were being continually perpetuated within young churches. The seeds of this questioning were actually sown in one of the reports of the First Mandate period, which contained a short statement that said that the TEF should seek to "develop and strengthen indigenous theological education."[22] These few significant words caused some of the members of the TEF to question the validity of the nature of the training that was being provided on many foreign fields.

Until this time, the suitability of the Western model of

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[20]Conn, "Theological Education and the Search for Excellence," p. 312.

[21]Ferris, *Renewal in Theological Education*, p. 11.

[22]Conn, "Theological Education and the Search for Excellence," p. 312.

theological education had not been seriously questioned. In fact, it seemed that many theological education programmes across the world were doing their utmost to advance towards it. During the period of "advancement", a major question that the TEF members were now asking themselves was: Would the "pursuit of Western standards . . . necessarily strengthen indigenous theological education"?[23]

The members of the TEF felt that one major way of helping the younger churches to get involved in the task of evangelism was to train men and women. For this reason they invested great sums of money to help promote theological education and strengthen already existing theological education programmes in Third World countries. As time progressed, however, the members began to realise that the funds were only helping to perpetuate a Western style of theological education which was not adequately preparing individuals in the younger churches to reach their own people with the Gospel message.

3.2.2 The Second Mandate Period

Whereas the First Mandate period was characterised by the concept, "advance", the Second Mandate period was characterised by the concept, "rethink". This period lasted from 1965 to 1969.

Shoki Coe wrote a paper entitled "A Rethinking of Theological Training for the Ministry in the Younger Churches Today". This paper, which was presented in 1962, set the

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[23]Ibid.

direction for the TEF programmes under the Second Mandate.

During this period, searching questions regarding excellence in theological education were more vigorously raised. Members of the TEF were asking certain questions which would eventually lead them to come up with the idea of contextualization. Some of the questions they were asking were:

> What is an authentic ministry for which theological training exists to serve? . . . How could theological education reflect a growing consciousness of third world churches as the subject in mission and not simply objects of missions? . . . What is the ministry for which theological training exists? . . . How was the ministry to respond to the increasing pressures of nation-building, the resurgence of non-Christian religions, the renascence of ancient cultures, rapid social change, and the emergence of new ideologies?[24]

The TEF members began to advocate forms of ministry that were not predominately church-directed but were also directed out into the world. In other words, the thinking among the majority of the TEF members during this time was that the younger churches in the world had to avoid the "ghetto" mentality of directing their gaze and energies only inwardly upon themselves. Instead, they needed to begin to understand their responsibility of being participants in the *Missio Dei*. This was reflected in the words of Coe when he wrote:

> The excellence to be sought should be defined in terms of that kind of theological training which leads to a real encounter between the student and the Gospel in terms of his own forms of thought and culture, and to a living dialogue between the church and its environment. The aim should be to use resources so as to help teachers and students to a deeper understanding of the Gospel in the context of the particular cultural and religious setting of the

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[24]Ibid., p. 313.

> Church, so that the Church may come to a deeper understanding of itself as a missionary community sent into the world and to a more effectual encounter within the life of the society.[25]

Robert Ferris, was to comment, however, that instead of investing in projects that would promote renewal in theological education, TEF funds were used only to "support small local projects and unimportant internal matters."[26] The TEF's intent of promoting the kind of Third World theological education that would lead to an authentic encounter between the students and the Gospel, in terms of their own forms of thought and culture, and to a living dialogue between the church and her environment, was not being reflected in how it was distributing its funds.[27]

3.2.3 The Third Mandate Period

In 1970, the TEF recommended that a third "reform" mandate be adopted. Shoki Coe was appointed director, and his "team" included Aharon Sapsezian (Brazil), James Bergquist (United States), Ivy Chou (Malaysia), and Desmond Tutu (South Africa).[28]

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[25]Shoki Coe, "In Search of Renewal in Theological Education," in *Theological Education*, Vol. IX, No. 4 (Summer 1973), p. 235.

[26]During this period the TEF continued to help develop libraries and textbooks. It also helped to give support to regional associations of theological schools, as well as to provide for 400 scholarships to nationals of Third World countries so that they could pursue advanced training in the West. [Ferris, *Renewal in Theological Education*, p. 12.]

[27]In fact, the TEF Director's report in 1967 reflected this failure:
> It was once said that the second phase of the TEF was given to create a crisis in Younger Church theological education, an occasion in which the financial barriers to a creative rethinking of the theological task would be so effectively and dramatically removed that the course of ministerial training would be decisively altered. This has not yet occurred. [Ibid., p. 11.]

[28]David Hesselgrave and Edward Rommen, *Contextualization: Meanings, Methods, and Models* (Grand Rapids, Michigan: Baker Book House, 1989), p. 28.

Commenting on the task with which the TEF committee members were being faced, Coe wrote:

> The search for renewal in theological education had reached the most critical point. We were driven to ask the basic questions: What is theological education? What is it for - not in abstraction but in the setting of the contemporary, revolutionary world, and especially of the Third World which was undergoing drastic changes and crying out for justice and liberation?[29]

This committee was commissioned to

> help the churches reform the training for the Christian ministry (including the ordained ministry and other forms of Christian leadership in church and world) by providing selected and temporary assistance and consultative services to institutions for theological education and other centers of training.[30]

Furthermore, they were to come up with ways in which the Gospel could be "expressed and ministry undertaken in response to (a) the widespread crisis of faith, (b) the issues of social justice and human development, (c) the dialectic between local cultural and religious situations and a universal technological civilization."[31]

It was during this time that the TEF came up with two "interrelated concepts" that they thought would help in the reformation of theological education. The first concept was labelled by Coe as "double wrestle":

> By these words I mean wrestling with the Text from which all texts are derived and to which they point, in order to be faithful to it in the context; and wrestling with the context in which the reality of the

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[29]Ferris, *Renewal in Theological Education*, p. 12.

[30]Ibid., p. 29.

[31]Hesselgrave and Rommen, *Contextualization*, p. 29.

Text is at work, in order to be relevant to it.[32]

In the search for reformed-renewal, Coe became convinced that effective theological education occurred when there was interaction between text and context. This, I believe, was an important concept that Coe had formulated. He was reasoning that if good exegesis requires the context of a text to be given proper consideration, then good theological education depends upon how it relates to its own context. He recognised that theological education had tended to become disconnected from any context apart from its own internally inherited criteria, which led to ineffective evangelism taking place.[33] For this reason Coe began promoting theological education programmes which would develop church leaders who were not isolated or distanced from the realities of the churches and the societies they needed to be ministering to.

The second concept that the TEF came up with was labelled "contextualization". This concept will be explored in the following section, evaluated, and applied to the programmes of the TEF. This will be done by exploring the meaning of contextualization and its application to theological training and Theological Education by Extension.

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[32]Conn, "Theological Education and the Search for Excellence," p. 313.

[33]What this was doing was developing what Michael Griffins calls "theological Walter Mittys". What Griffins seems to mean by this title is that too many theologically trained individuals think and act as though they reign in little theological kingdoms of their own, independent from, and unrelated to, the rest of the real world. [Michael Griffins, "The Contextualization of Overseas Theological Education," in *Text and Context in Theological Education*, ed. Roger Kemp (Springwood, Australia: International Council of Accrediting Agencies, 1994), p. 1.]

3.3 From Indigenization to Contextualization

3.3.1 Indigenization vs. Contextualization

Contextualization is, to a large extent, a neologism. Though it has been widely accepted, it has at the same time generated a lot of discussion and controversy. One reason for the controversy was that men such as James Buswell III and Bruce Fleming took exception that the terms *indigeneity* and *indigenization* were being considered obsolete.[34] The TEF tried to avoid the spreading of this controversy by giving reasons why they believed the change from *indigenization* to *contextualization* was needed.

First, indigenization tended to focus too much upon the cultural dimension of human experience. In other words, indigenization tended to deal mostly with the cultic accoutrements of the church, such as the acculturation of patterns of worship, forms of organisation and leadership, appropriate music, and liturgy.[35] Contextualization saw the importance of this side of indigenization but also stressed the

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[34]James O. Buswell III, "Contextualization: Theory, Tradition, and Method," in *Theology and Mission*, ed. by David Hesselgrave (Grand Rapids, Michigan: Baker Book House, 1978), pp. 93-94.

[35]Conn, "Theological Education and the Search for Excellence," pp. 335-336.

The shortcoming of indigenization is that it may deal with the visible dimensions of a culture but not with the core values of a culture. Paul Hiebert writes that culture has three dimensions: the cognitive dimension, the affective dimension, and the evaluative dimension. Indigenization has sought to deal with the cognitive and affective dimension, but oftentimes has not dealt well with the evaluative dimension. Contextualization seeks to also deal with this third dimension. [Paul Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, Michigan: Baker Book House, 1985), p. 31.]

need to add to the above list the macrocosms of culture. To the TEF this meant that the gospel had to also address social, political, and economic issues. The gospel could not blind itself to the disparity between those with wealth and those living in poverty, between those with power and those who were powerless, or between those living with privilege and those living under the yoke of oppression. Ronald Sider contends that a major segment of the Christian evangelical Church is strong on "personal evangelism" but has little or no passion for justice for the poor and liberation for the oppressed.[36] These issues are important because, as Charles Taber wrote, "People's responses are conditioned not only by their culture in the narrow sense, but also by how well they are fed, and whether they feel free or bound, fulfilled or frustrated, important or insignificant."[37] Taber feels that how the gospel is shaped and verbalised is dependent upon these things.

Second, the TEF felt that indigenization defined culture in terminology that was too static. It supported the idea that culture was an unchanging entity which merely existed while the gospel worked around it.[38] Contextualization, on the other hand, sees culture as ever-changing and flexible. It is a dynamic and

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[36]Ronald Sider, *One-Sided Christianity? Uniting the Church to Heal a Lost and Broken World* (San Francisco, California: Harper, 1993), p. 14.
In recent years, individuals such as Paul Borthwick, Maurice Sinclair, and Anthony Campolo have been promoting this stance among evangelicals.

[37]Charles Taber, "Contextualization: Indigenization and/or Transformation," in *The Gospel and Islam: A 1978 Compendium*, ed. by McCurry (Monrovia, California: March 1979), p. 144.

[38]Coe, "In Search of Renewal in Theological Education," p. 240.

not a static phenomenon. It is a continuous process whereby the local context is consciously engaged in the course of communicating the message which is found in the Bible. It takes into account the processes of secularity, technology, and the struggle for human justice.[39]

Thirdly, indigenization suggested the idea that the mission field centred around small tribal groups which were isolated by distance and thick jungles from any outside influences. It saw the mission field in the way that the colonialists saw it, as "there" and not "here".[40] This caused some to take the stance that the "home" culture was good and the mission field culture was bad. Hiebert calls this the pride of "ethnocentrism".[41] This leads to a very imperialistic way of thinking. Contextualization states that this stance is wrong. It advocates the belief that the demonic as well as the divine is manifested in all cultures and societies.

A fourth reason why the TEF opted for the concept of contextualization over the concept of indigenization was because they felt that indigenization, for the most part, tended to deal with superficial questions that only dealt with the "expression" of the gospel. Harvie Conn felt that indigenization operated on something that took after the classical view of hermeneutic.

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[39]Conn, "Theological Education and the Search for Excellence," p. 335.

[40]Ibid.

[41]Hiebert, *Anthropological Insights for Missionaries*, p. 99.
Hiebert defines ethnocentricism as the feelings and attitudes individuals have that their culture is civilized while others are not. He then gives the warning that ethnocentricism hinders Christians from being able to reach those who live in a different culture.

Conn understood classical hermeneutic as the communicating of the gospel as a linear process of transposition, with its interpretation being interfered with mainly by linguistic problems.[42] In much the same way indigenization saw the task of theology as bridging the two elements of culture/interpreter and the biblical author by means of the grammatico-historical methodology. This led to the belief that the gospel was basically the same in all contexts and thus needed to be expressed with this sameness in mind. Contextualization took another stance. It saw that there needed to be a dialectical process whereby there is continual interaction between the text and the context. The expression of the gospel within differing cultures needed to emerge as a process of "involvement and participation, out of which critical awareness may arise."[43]

Fifthly, the TEF felt that the concept of indigenization left the impression that ministry was to be directed mainly towards the church and not towards the world. This was evident by the way so many churches on foreign fields were operating. Instead of aggressively reaching out into the world, many of these churches were modelling the reluctance of the missionary who hesitated to get involved in social, political, or economic questions. Whenever the "indigenized" church did get involved with these issues, it was more on a spiritual level than on a secular one. Contextualization, on the other hand, did not just

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[42]Ibid.

[43]Ibid., pp. 336-337.

promote the idea that the church needed to be involved in the world. It went a step further. Its promoters felt that the church was to derive its agenda, and therefore its ministry, *from* the world.[44]

In no way was the TEF wanting to throw away all that indigenization stood for. The TEF initiators wrote, " . . . in using the word contextualization, we try to convey all that is implied in the familiar term indigenization, yet seek to press beyond for a more dynamic concept which is open to change and which is also future-oriented."[45]

3.3.2 The Meaning of Contextualization

The concept "contextualization" comes from the word "context". "Context" finds its root in the Latin word, *contextus*, to describe the weaving together of something. It can be understood to mean the weaving together of many parts in order to come up with a finished product. In the *Webster's New Collegiate Dictionary* the word *context* is defined as "the parts of a discourse that surrounds a word or passage and can throw light on its meaning" as well as "the interrelated conditions in which something exists or occurs: environment."[46] In other words, "context" symbolises a conceptual category. It refers to

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[44]Ibid., p. 336.

[45]David Hesselgrave, *Today's Choices for Tomorrow's Mission* (Grand Rapids: Zondervan Publishing House, 1988), p. 154.

[46]Henry Bosby Wolf, ed., "Context," in *Webster's New Collegiate Dictionary* (Springfield, Massachusetts: G. & C. Merriam Co., 1973), p. 245.

the time-space boundaries of understanding. It is the reality that ties together and shapes all knowledge. It is the weaving together of a person's environment that gives eventual understanding, since there is no such thing as timeless or non-spatially related knowledge.[47] A person can never live outside his or her environment. All humans exist in context.

The concept of "contextualization" is also related to "contextualize", which means to put something into relevant conditions or in a context. It represents a renewed sensitivity to the need for adaptation to the cultural context. It signals a new approach to theologizing and a new approach to theological education in that there is now to be a praxis, or involvement, in the existential situations in which individuals find themselves. It seeks to emphasise the point that, in the process of helping people to respond to the gospel, the process of secularity, technology, and the struggle for human justice, which characterises the historical moment of many nations in the world, can not be ignored. Issues such as justice, liberation, dialogue with other faiths and ideologies, and economic power, just to mention a few, must be taken into consideration as the gospel message is preached and taught.[48]

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[47]Conn, "Theological Education and the Search for Excellence," p. 313.

[48]The four Gospels, for example, are four different attempts of trying to contextualize the Gospel for differing situations and audiences. A problem that faces the church is that large numbers of Christians lose sight of the intrinsically contextual nature of the Christian faith. Certain Christian ideas which were meant to be flexible in nature were given the characteristics of being primary, eternal, unchanging, and orthodox. Before long creeds were written to encapsulate the "eternal truth". David Bosch contends that these creeds became "shibboleths" to demarcate the difference between acceptable and unacceptable views and behavior. [David Bosch, "Toward a New Paradigm of Mission," in *Mission in the Nineteen Nineties*, 1987, p. 61.]

The TEF was then able to conclude that what was needed were theological training programmes which would "lead to real encounter between the student and the Gospel in terms of his own forms of thought and culture, and to a living dialogue between the church and its environment."[49] The conviction that they arrived at was that effective theological education takes place invariably in the interaction between text and context.

"Contextualization" has come to mean different things to different people. The main reason for this has been because of disparate theological orientations.[50] Bong Rin Ro of the Asia Theological Association wrote,

> In recent years a number of . . . theologies have infiltrated our theological schools under the name of contextualization. Many of these theologies have promoted the concepts of syncretism, universalism, and accommodation in an effort to contextualize the Christian gospel in the various religious cultures. As a result these theologies have produced conflict and confusion in theological schools and local churches and have diminished the biblical concerns for evangelism, mission and training.[51]

Because of these differences, three major definitions of contextualization have come onto the scene: apostolic contextualization, syncretistic contextualization, and prophetic contextualization.

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[49]*Ministry In Context - The Third Mandate Programme of the Theological Education Fund (1970-77)* (Bromley, Kent, England: New Life Press, 1972), pp. 12-13.

[50]As an example, James O. Buswell III and Bruce Fleming, both conservative evangelicals, felt that the TEF had tainted the concept of contextualization with what they termed their "liberal presuppositions". [Buswell, "Contextualization: Theory, Tradition, and Method," pp. 93-94.]

[51]Bong Rin Ro, "The Bible and Theology in Asia Today," in *The Bible and Theology in Asian Contexts*, ed. Bong Rin Ro and Ruth Eshenaur (Taichung, Taiwan: Asia Theological Association, 1984), p. 3.

3.4 Different Concepts of Contextualization

3.4.1 Apostolic Contextualization

Conservative evangelicals have developed a concept of contextualization that can be identified by the notion, *apostolic*. Bruce Nicholls defined apostolic contextualization as "the translation of the unchanging content of the Gospel of the Kingdom into verbal forms meaningful to the peoples in their separate cultures and within their particular existential situations."[52]

Nicholls, and others who held to the idea of apostolic contextualization, did not see the gospel text as being acultural. They understood that biblical revelation was given to and through prophets and apostles within their own culture. Those who received God's revelation were bound by their own linguistic and cultural frames of reference. Hesselgrave and Rommen wrote: "But the sovereign God ordered the cultural circumstances, the prophetic and apostolic personnel, and the linguistic forms in such a way that in both the revelational and inscripturation processes it was HIS MESSAGE that was

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[52]Bruce Nicholls, "Theological Education and Evangelization," in *Let the Earth Hear His Voice*, ed. J. D. Douglas (Minneapolis: World Wide, 1975), p. 647.

George Peters would agree with Nicholls' definition, but would probably say that it needed to be more detailed. Peters, as quoted by Hesselgrave, defined contextualization as follows:

> Contextualization properly applied means to discover the legitimate implications of the Gospel in a given situation. It goes deeper than application. Application I can make or need not make without doing injustice to the text. Implication is *demanded by a proper exegesis of the text.*

[Hesselgrave, *Today's Choices*, p. 161.]

transmitted."[53] In other words, even in the midst of circumscribed cultures, the imperfections of human prophets and apostles, and the differences and difficulties of languages, God has provided, and still is able to provide, us with what Hesselgrave calls "a perfect gospel".[54]

One can only surmise what Hesselgrave and Rommen mean by the words "a perfect gospel". As evangelicals, they would accept the following five beliefs about the Bible: (1) The Bible is God's divine, supernatural revelation of Himself. (2) The inerrant words of the Bible are inspired of God and therefore authoritative. (3) The Bible is God's objective absolute truth by which everything else can be tested. (4) The Bible is not subjective or relative. (5) While the Bible should be carefully and intelligently studied, its truth and accuracy does not depend on human reason or experience.[55] As a result of having these five convictions about the Bible, they would then accept the statement that is heard in many evangelical churches: "The Bible is either God's flawless word to men or it is men's flawed words about God - it can not be both."

Nicholls realised that human communicators would fail to always adequately transmit the full meaning and application of the gospel message to hearers. God, however, has still entrusted Christians with the responsibility of translating,

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[53]Hesselgrave and Rommen, *Contextualization*, p. 149.

[54]Ibid.

[55]Dennis Mock, *Bible Doctrine Survey*, Course No. 5 (Atlanta, Georgia: Bible Training Centre for Pastors, 1989), p. 91.

adapting, and interpreting the Gospel and applying it to people in their respective cultures.[56] Writing in a confessional manner, Hesselgrave and Rommen contend that Christians are not asked to do the above things all by themselves. They have been given the ever-present Holy Spirit to empower them to do this work. By the Spirit's enablement, Christians can preserve as much of the gospel's original meaning and relevance as possible. Hesselgrave and Rommen explain it this way: "Christians . . . have a primary obligation to allow Scripture to interpret Scripture, to let the text speak from within its own context, and to permit it to sit in judgment upon them and their own culture."[57]

The supporters of apostolic contextualization would emphasise the taking of apostolic faith, which they contend has been "entrusted to the saints" (Jude 3), and contextualizing that faith for the people of a respondent culture in such a way that as it is being interpreted it still preserves much of its original meaning and relevance. They would take the stance that contextualization must take place within the boundaries of what is recorded in the Bible. As an example, Jesus Christ gave the apostles (and all Christians) the command to *go* and *disciple* the people of the world by *teaching* them all that He has commanded. If true contextualization is to take place, it must be in tune with this command. The process of contextualization always

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[56]Nicholls, "Theological Education and Evangelization," p. 647.

[57]Hesselgrave and Rommen, *Contextualization*, p. 34.

needs to center on what God has said in His Word. According to Hesselgrave, this is non-negotiable.[58]

Apostolic contextualization focuses on the spiritual needs of people in different contexts. It is the confronting of unbelief in such a way that the individual will be able to understand the necessity for repenting and then putting trust in Jesus Christ.

The proponents of apostolic contextualization contend that the method of contextualization must always begin with recognising the full authority of the Bible, which has commanded Christians to evangelise the world in accordance with the command of Jesus Christ to disciple the nations and teach them to obey everything that He has commanded (Matthew 28:16-20). Once this commitment to the Bible has been made, the individual is to seek an understanding of the world-views of non-Christians. This is the means of building a communicational bridge whereby the truths of the gospel can be communicated to the unbelievers. This is important, since all messages will have to pass through the filter of a worldview. Seeking to understand another person's worldview, however, does not necessarily mean that Christians have to accept the other person's belief system. Norman Geisler insists that Christians should not only proclaim the gospel as true, but that they should also provide an apologia or defense when it is

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[58]Ibid., p. 149.

challenged.[59]

A major danger of apostolic contextualization is that it can lead to a narrow and dogmatic interpretation of the Bible. This then leads to the danger of being dictatorial, paternalistic, and imperialistic, preventing individuals from understanding the gospel message in a creative way. It almost forces people to read the Bible and then apply it in only one way.[60] As an example, when the Bible states that Christians are to "go" and "make disciples", exactly what is meant by this? Is there only one way to understand this command, or can there be other interpretations?[61] Another danger of apostolic contextualization is that the social and physical needs of individuals can be neglected, since the emphasis is placed upon the individuals' spiritual needs and the meeting of these needs.

3.4.2 Syncretistic Contextualization

At the opposite end of the spectrum from apostolic contextualization is what David Hesselgrave and Edward Rommen call "syncretistic contextualization".[62] It seems to me that

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[59]Norman L. Geisler, "Some Philosophical Perspectives on Missionary Dialogue," in *Theology and Mission*, ed. David J. Hesselgrave (Grand Rapids: Baker Book House, 1978), p. 249.

[60]In some conservative Wesleyan congregations the command to dress modestly is often heard from the pulpit. Some pastors have taken a very narrow interpretation of this and have dogmatically stated that this means ladies must wear long dresses that reach below the knees and have long sleeves that cover the elbows. They say that men are to wear jackets and ties to church. Colorful shirts are considered sinful.

[61]Various understandings of what it means to disciple can be found in the book, *Following the Master - Discipleship in the Steps of Jesus*, by Michael J. Wilkins (Grand Rapids, Michigan: Zondervan Publishing House, 1992).

[62]Hesselgrave and Rommen, *Contextualization*, p. 150.

Hesselgrave and Rommen use the word syncretistic in a negative way to warn evangelicals about a possible meaning of contextualization which points to an unbiblical relativism and not a biblical relevancy that apostolic contextualization supposedly points to.[63] Part of Hesselgrave and Rommen's attitude may stem from their own evangelical background, which causes them not to see validity to the truth claims of other religions.[64]

The early promoters of this so called "syncretistic" contextualization were M. M. Thomas, John Hick, and Wilfred Cantwell. In 1970 the University of Birmingham held a Conference on the Philosophy of Religion, in which these men advocated a type of contextualization that would accommodate various cultures, religions, and ideologies. They sought to do this by selecting the best insights of all of them and then evolving a faith that would go beyond any one of them.[65] They felt that this could be accomplished through the means of

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[63]It must be pointed out that some individuals, like Paul Knitter, would perhaps agree that the word "syncretistic" is a poor choice to use. Knitter would probably make the claim that individuals who are questioning the finality and the definitive normativity of Jesus Christ and of Christianity are only coming up with a new understanding of religious unity. More of Knitter's views can be found in his book, *No Other Name? A Critical Survey of Christian Attitudes toward the World Religions* [Maryknoll, New York: Orbis Books, 1985].

[64]Hesselgrave actually describes syncretistic contextualization as "aberrant" in his book *Today's Choices for Tomorrow's Mission*, p. 158.

[65]An example of this would be taking the deutero-Pauline idea of the "cosmic Christ" (Colossians 1:15-20) to provide the basis of reformulating the doctrine of Christian salvation in such a way that it would speak to all religions. It would be the basis of telling people that all religions can lead to salvation even if the name of their gods differ from the biblical God. This is found in "Religious Experience in Humanity's Relationship with Nature," in *Dialogue with People of Living Faiths and Ideologies* (Geneva: World Council of Churches, 1978), p. 133.

interreligious dialogue.

Also in 1970 the World Council of Churches sponsored an interfaith consultation in Ajaltoun, Lebanon, called a "Dialogue Between Men of Living Faiths".[66] Christians, Buddhists, Hindus, and Muslims were present at this meeting. For ten days they met to talk and to worship. At the conclusion of the consultation, one participant wrote:

> The dialogue . . . introduced most of us to a new spirituality, an interfaith spirituality, which I mostly felt in common prayer: who actually led the prayer or meditation, a Christian or a Muslim, or a Hindu, or a Buddhist, did not much matter . . . what we really became aware of was our common human situation before God and in God.[67]

Commenting on these two meetings, John Hick, then a professor of theology at the University of Birmingham, wrote: "We live amidst unfinished business; but we must trust that continuing dialogue will prove to be dialogue into truth, and that in a fuller grasp of truth our present conflicting doctrines will ultimately be transcended."[68] In other words, Hick, and others who thought as he did, seemed to feel that even though there were different kinds of religious faiths, each one of them had valid ways of perceiving the "Ultimate Reality".[69]

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[66]Hesselgrave, *Today's Choices*, p. 157.

[67]Ibid.

[68]John Hick, "Dialogue into Truth," in *Truth and Dialogue in World Religions: Conflicting Truth Claims* (Philadelphia: Westminster, 1974), p. 155.

[69]In other words, Hick and individuals who believed like him were promoting a contextualization that did not see Christianity as having the sole claim to Truth. Instead, they saw Christianity as only one of many religions that is able to lead people into the "Ultimate Reality". As an example of this, S. Wesley Ariarajah, a minister of the Methodist Church in Sri Lanka, wrote that he believed that one of the major sins of the past was the absolutizing of the Christian faith. He contended that this had the

They seemed to hold to the idea that all the religions in the world are different human answers to the one divine Reality.[70] The differences seen in all these religions are only different perceptions of the Ultimate Reality which were formed because of different historical and cultural circumstances.[71]

Therefore, in this type of contextualization, open, undisputable dialogue becomes the means of coming up with a new syncretistic "gospel" that will produce new relationships between God and human beings, and between one human being and another human being. "Text" and "context" only have a relative value, with the existential experience of faith being the dialectical interaction between the two.

Just as there are dangers in adhering to apostolic contextualization, there are also dangers with syncretistic contextualization. From my evangelical background, it seems to me that by accepting the tenets of syncretistic contextualization one may end up eventually believing that all

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implication that all other religions were false and erroneous. Ariarajah felt this was wrong. He then made the suggestion that since "all religions seek to tell their religious experience within the framework of a 'story' of the nature of the world, of man, of God and the destiny of life," no religious story is more valid than another. Thus, Ariarajah and others who held to the concept of syncretistic contextualization sincerely believed that the Hindu story of Karma, rebirth, and the other essential elements of Hinduism is just as valid a story as the Judeo-Christian story of creation, the fall, and redemption. [Bruce Nicholls, *Contextualization: A Theology of Gospel and Culture* (Downers Grove, Illinois: Intervarsity Press), p. 27.]

[70]They would liken it to the six blind men who were feeling an elephant and trying to determine what it was. Depending on where they were feeling they came up with varying ideas. One blind man said he was touching a snake, another a fan, another a massive wall. In other words the many different expressions of religion in the world with their different paths will eventually guide people towards an "identical spiritual summit." [Arnold J. Toynbee, *Experiences* (London: Oxford University Press, 1969), p. 328.]

[71]David J. Bosch, *Transforming Mission* (Maryknoll: Orbis, 1991), p. 482.

religions can lead to heaven.[72] As an evangelical Christian I adhere to the biblical truth that Jesus Christ is "the way, the truth, and the life" (John 14:6), and the universal dimensions of the salvific action of God are centred in Christ.

I also understand, however, that to close one's ears totally to what other religions are saying is not a good position to take. John Stott points out that the God of the Bible Himself enters into dialogue with humans. Throughout the New Testament are examples of interreligious dialogues such as when Jesus Christ spoke with scribes, Sadducees, and Pharisees (Luke 5:21-24), with Nicodemus (John 3), and with the Samaritan woman (John 4). In each situation, as Stott reminds us, Jesus did not speak in a "deflamatory, take-it-or-leave-it-style. Instead, whether explicitly or implicitly, he was constantly addressing questions to his hearers' minds and consciences."[73]

The apostle Paul was also willing to dialogue with others who believed differently from what he believed. He engaged in dialogue in the synagogues (Acts 17:2,17; 18:4,19), in the market place (Acts 17:17), in the school of Tyrannus (Acts

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[72]John Hick wrote, in "Do All Religions Lead to Heaven? Yes, No, and Maybe" [*Evangelical Missions Quarterly*, Vol. 32, No. 3 (Wheaton, Illinois, 1996), p. 352]: "We ourselves have been born into and formed by one of these [major world religions, Christianity, Buddhism, Hinduism, Judaism, Islam, etc.], the one that was initiated by Jesus. Because we have been formed by it, it fits us and we fit it, and it constitutes our natural spiritual home. But millions of others, who have been born into Muslim, Hindu or Buddhist families, have been formed by those other traditions that constitute their natural spiritual homes. And the practical outcome is that normally we should live fully within the tradition into which we have been born: for each has shown itself to be a genuine . . . context of the salvific transformation that is the purpose of the human life."

[73]John Stott, *Christian Mission in the Modern World* (London: Falcon, 1975), p. 61.

19:9), and in the Troas church (Acts 20:7,9).

Perhaps what needs to happen is that, as evangelicals are having more and more opportunities to come in contact with other religions, the evangelical witness may need to become more and more dialogical.[74] This does not mean that evangelicals have to accept the tenets of the other religion. It, however, does imply that there should be open dialogue of sustained conversation between parties who are not saying the same things. Bosch wrote, "We cannot point to any other way of salvation than Jesus Christ: at the same time . . . we affirm that witness does not preclude dialogue but invites it, and that dialogue does not preclude witness but extends and deepens it."[75] Evangelicals need to be willing to listen to and answer questions and objections which are being raised by non-Christians instead of just answering questions which evangelicals are themselves devising.

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[74]David Bosch set forth eight perspectives which would help evangelicals to accomplish this: (1) to accept the co-existence of different religions and faiths; (2) to recognise the important role of interfaith dialogue, which presupposes witnessing to our deepest convictions while listening to those of other faiths; (3) to recognise that God has gone before us and prepared the way for us to dialogue with other faiths and their adherents with respect; (4) to show humility when dialoging; (5) to recognise that each religion is fundamentally different and that they are not equally valid; (6) to recognise that dialogue is not a substitute or a subterfuge for mission; (7) to recognise that conversion to Christ involves not only eternal salvation, but the responsibility to serve God in this life; and (8) to accept that we cannot resolve the "abiding paradox" between our faith in God, as revealed uniquely in Jesus Christ, and the confession that God has not left Himself without a witness, even among people who do not know of the biblical revelation. [David J. Bosch, *Transforming Mission* (Maryknoll, New York: Orbis Books, 1996), pp. 483-489.

[75]Commission on World Mission and Evangelism (CWME), "San Antonio: Report, Section One," in *International Review of Mission* 78, 1989, Nos. 311/312: pp. 345-56.

3.4.3 Prophetic Contextualization

The TEF came up with a concept of contextualization that can be identified with the notion, *prophetic*. Some of the TEF members had been exposed to the writings of Jurgen Moltmann and his "Theology of Hope", James Cone and his "Black Theology", and Karl Marx and his interpretation of history. What this contact did was to expose the TEF committee to the idea that Christianity did not have to be patterned after the Western world approach to Christianity. In fact, a growing conviction among the TEF members was that Western-moulded concepts of Christianity were harmful to the spread of Christianity in non-Western countries.

Contact with the writings of Moltmann, Cone, and Marx also led the TEF to the conviction that greater effort needed to be given to make the gospel and Christian theology "relevant" to people of other cultural and religious backgrounds. For this reason the TEF sought for a prophetic type of contextualization.

A key feature of prophetic contextualization is its concept of revelation. This form of contextualization understands revelation as God's continuing action in history, manifested in real life situations and circumstances. What this means is that prophetic contextualization does not see itself as needing to be bound by an absolute authoritative biblical text.[76] In other words, the Bible does not have to be the starting point. Instead, the starting point should be the Christian's response

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[76]Hesselgrave and Rommen, *Contextualization*, p. 150.

to the human predicament. For the TEF members, theology consisted of discriminating, through analysis, where God is acting, and then striving through reflective action to act in that same situation as God's partner. In order for Christian theology to become relevant to churches within different cultural settings, it is necessary that it be rooted in the existential situation of the people it desires to reach. In *Ministry in Context* are these words:

> Authentic contextualization is always prophetic, arising always out of a genuine encounter between God's Word and His world, and moves toward the purpose of challenging and changing the situation through rootedness in and commitment to a given historical moment.[77]

Thus the TEF found their *aegis* in the contexts of human need. Contextualization involves going into a cultural context, perceiving what God is doing and saying in that context through the process of listening and participation, then speaking and working for needed change within that context.

From the perspective of this thesis, the danger of apostolic contextualization is that it may not relate to where people are in the present. On the other hand, the danger of syncretistic contextualization is that it can become a "chameleon" contextualization, changing colours depending upon what the context is.[78] In other words, with apostolic

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[77]Hesselgrave, "The Contextualization Continuum," p. 5.

[78]David Bosch, in his book *Transforming Mission* [1991], calls this the "danger of contextualism". What he meant by this term was the elevating of one's context above divine revelation. In other words the context becomes the final authority and judge. In this sense, contextualism prevents people from examining their situation in the light of God's Word. It deters them from listening to the legitimate external analysis of their culture. What this

contextualization the "text" has the danger of becoming overly emphasised to the neglect of the "context", whereas the danger of sycretistic contextualization is that the "context" can be over-emphasised while the "text" becomes de-emphasised.

Because of these dangers, the TEF opted for prophetic contextualizaton. They did not feel that the "text" could stand alone, nor did they feel that the context could stand alone. Instead, both the biblical text and the context had to be considered. It is the combination of the two that allows us to be able to hear the voice of God. In prophetic contextualization, the voice of God is not just to be found in the bindings of a book. It is heard in the midst of the pressures and realities of everyday living.

3.5 The Wesleyan Church and Contextualization

In 1994 I made some pre-scientific observations regarding how Wesleyans viewed the concept of contextualization. I asked the question, "Should The Wesleyan Church be concerned with the contextualization of theological education?" to Wesleyan missionaries working in Southern Africa, the four departmental directors of Wesleyan World Missions in America, one hundred and twenty Wesleyan members within the Southern African Region, and the nine district superintendents of the Southern African Region. The predominant answer I received was "Yes". All 14

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produces is a Christianity that is captive to culture.

(100%) of the Wesleyan missionaries working in Southern Africa indicated that they felt that contextualization needed to play a big role in the various theological training programmes being offered in the Region.

When this same question was directed to the four directors of Wesleyan World Missions in the head office in America, all the answers were in the affirmative (100%).

One hundred and twenty (120) members of The Wesleyan Church in Southern Africa were polled to see how they would respond to this issue of the need for theological education to be contextualized. Before the poll was taken, contextualization was explained to the students in terms that they could understand. The emphasis was placed on the concept that theological education needed to be relevant to the concrete situations in which the students lived and ministered, as well as taught in a style with which the students could identify. Of the 120 TEE students, 110 answered the question. Of the 110 that responded, 83 said "Yes" (75.5%), 11 said that they did not know (10%), and 16 (14.5%) said that they did not understand the question. The same question was presented to the nine district superintendents of the Southern Africa Region. All of them responded by saying "Yes" (100%). The tabulated answers indicated that missionaries, missionary executives from the Home office, national leadership, and TEE students all felt that theological education needed to be contextualized.

But when it came to the next step of determining what kind of contextualization needed to be sought for, the results were

not as clear cut. The different forms of contextualization were explained to those who were asked to be respondents. Then the question, "Should theological education seek for apostolic contextualization, prophetic contextualization, or syncretistic contextualization?" was presented.

Of the fourteen missionaries ministering in Southern Africa, nine stated that we should seek for apostolic contextualization (64.3%); four said, "prophetic contextualization" (28.6%); and one indicated that she did not know (7.1). None of them stated that theological education should seek for syncretistic contextualization.

Of the 110 TEE students who answered, 27 answered "apostolic contextualization" (24.6%); 76 answered "prophetic contextualization" (69.1%); 2 answered, "syncretistic contextualization" (1.8%); and 5 indicated that they did not fully understand the meaning of the question (4.5%).

The responses of the nine district superintendents were also divided. Three of them answered with "apostolic contextualization" (33.3%); six answered "prophetic contextualization" (66.7%); and none answered, "syncretistic contextualization". The responses reveal that, whereas most of the missionaries wanted an apostolic contextualization, the church in Southern Africa was more drawn to wanting a prophetic contextualization of theological education.

3.6 Twofold Objective of Contextualization

The idea among some Evangelicals was that contextualization merely needed to be concerned with the communication of the gospel. As an example of this, Gleason L. Archer, Jr. wrote:

> Contextualization refers to the effort or policy of the missionary to set forth his message in its most appealing and attractive form by couching it in terms suitable to the cultural context of the society or ethnic group in which he labors.[79]

However, according to men such as Gustavo Gutierrez of Latin America, Byang H. Kato of Africa, and Kosuke Koyama of Asia, contextualization encompasses much more.[80] Defining contextualization only in terms of communication (such as the translating of the Bible in culturally accepted terminology) fails to take into account that the real concern is for the contextualization of something.[81] Another way of stating this is that contextualization should not just be concerned with developing a theology of "right thinking" or *orthodoxy*. It needs to also be involved in developing a theology of

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[79]David Hesselgrave, ed., *New Horizons in World Mission: Evangelicals and the Christian Mission in the 1980's* (Grand Rapids, Michigan: Baker Book House, 1980), p. 200.

[80]Hesselgrave and Rommen, *Contextualization*, pp. 150-155.

[81]Joseph Watkins, in an unpublished paper entitled "Contextualization: Indigenizing the Indigenization Approach to Mission Work" [1979, p. 8], tried to explain this point with an illustration. He wrote that Christ did not come to the earth's atmosphere, stop, and then shout the gospel to us from a distance, but rather he entered into our humanity. He walked our dusty roads, knew our hunger and pain, and literally became one of us. By doing so, He expressed God's love to us, not in terms of some eternal truth of which we have no knowledge in this life, but in terms that we know very well.

orthopraxis or "right doing".[82] This is what Shoki Coe and the TEF committee were trying to convey. They opted for a contextualization that would make theology relative to different aspects of culture, such as its social and economic dimensions.[83]

For this reason they felt that contextualization needs to have a twofold objective. First, it must seek to shape the Christian identity of the local context. The shaping of this identity must be moulded according to the dynamics of the context where the gospel finds itself. Second, it needs to seek to help the church make a meaningful response to situations in society that challenge the basic Christian vision of love, justice, and peace in human society.[84] It is the combination of these two objectives that the TEF felt would make Christianity appealing to those the younger churches were seeking to reach with the gospel message.

3.7 Theological Education and Contextualization

The TEF committee members invited different theological educators to help them define what a contextualized theological training programme needed to look like. In 1973 Ross Kinsler,

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[82]Stephen Bevans, "Models of Contextual Theology," in *Missiology*, Vol. XIII, No. 2 (April 1985), p. 193.

[83]Robert Schreiter ["Constructing Local Theologies" (Chicago: Catholic Theological Union, Unpublished Manuscript, 1984)], reporting on the Conference of Third World Theologians at Dar es Salaam in 1976, wrote that the theologians concluded that "we reject as irrelevant an academic type of theology that is divorced from action."

[84]Watkins, "Contextualization," p. 9.

one of the co-founders of TEE, was asked to present a paper at their annual conference. In his address he proposed three dimensions that a contextualized training programme needed to be concerned with: (1) questions about structure - sociological questions; (2) questions about content - theological questions; and (3) questions about method - pedagogical questions.[85] In other words, in the area of theological education, the TEF concluded that three things needed to be contextualized: (1) its content, (2) its methods, and (3) its structures. The content of a truly contextualized theological training programme will be centred around the theme of "liberation"; the methods around the theme of "conscientization"; and the structures around the theme of "involvement in context".

3.8 Contextualization as Liberation

Down through history, Christians have responded to the issue of the church and social-political involvement in different ways.[86]

> Social activists quote Luke 4:16ff. to prove that faithful Christians, like Jesus, must meet the

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[85]F. Ross Kinsler, "Extension: An Alternative Model For Theological Education," in *Learning in Context - Theological Education Fund* (Bromley, England: New Life Press, 1973), pp. 27-38.

[86]On the one hand, Christians have been commanded to be separate from the world and not to be yoked with unbelievers; yet, on the other hand, the Christian's Master was called the friend of tax collectors and sinners. In fact, Christians have been given the task of saving individuals out of a corrupt society. They are to be the salt of the earth and the light of the world. They have been entrusted with the great work of arresting the corruption of society and enlightening its darkness. [J. N. J. Anderson, *Into the World* (Wheaton, Illinois: Tyndale House Publishers, 1980), p. 9.]

physical and social needs of the poor, blind, lame, and oppressed.

Charismatics quote Luke 4:16ff. to demonstrate that faithful Christians, like Jesus, should be "filled with the power of the Spirit" and therefore perform miraculous signs and wonders.

Proponents of world evangelization cite Luke 4:16ff to show that faithful Christians, like Jesus, will preach Good News to those who have not yet heard.

Tragically, each group sometimes ignores or even rejects the concerns of others.[87]

David Bosch claimed that this issue is "one of the thorniest areas in the theology and practice of mission" today.[88]

3.8.1 The Individualistic-Evangelical Approach

Some Christians adhere to what can be termed the "individualistic-evangelical approach." This approach conveys the idea that religion is a personal affair between the individual and God. It stresses what is termed "heart religion."[89] True religion is to be inward, existential, total, and experiential. Its basic concern is for the salvation of individual souls.[90] It would agree with the Wheaton Congress of 1966, which defined the Good News as "the Gospel of individual

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[87]Ronald J. Sider, *One-Sided Christianity* (Grand Rapids, Michigan: Zondervan Publishing House, 1993), p. 50.

[88]Bosch, *Transforming Mission* (1991), p. 401.

[89]Keith Drury, *Holiness for Ordinary People* (Marion, Indiana: Wesley Press, 1983), p. 13.

[90]Billy Graham would be a representative of this approach. In 1974 Graham defined evangelism as the proclaiming of the Gospel that "Jesus Christ, very God and very Man, died for my sins on the cross, was buried, and rose the third day." Evangelism and the salvation of souls is the vital mission of the church. [Billy Graham, "Why Lausanne?" in *Let the Earth Hear His Voice*, ed. J. D. Douglas (Minneapolis: World Wide Publication, 1975), p. 31.]

salvation."[91]

Adherents to the individualistic-evangelical approach espouse three major tenets. First, the eternal salvation of man is God's main concern. Secondly, because of the first statement, the Christian's responsibility must be to proclaim a "spiritual" gospel. Thirdly, by affirming the first two tenets, they are then able to conclude that they do not need to - and should not expend their time and energy attempting to - deal with the physical and social needs of the world around them. Since heaven is ultimately going to set us free from this sinful world, and since God alone is judge, the sin may remain intact, but the sinner must be challenged to repent and accept the ways of Jesus Christ.[92] Those who are in this group would concede that the Christian, in his or her personal capacity, is supposed to be the salt of the earth and the light of the world and could therefore become individually involved in politics, economics, and society. But the church, as an institution, should never have a "task in these areas."[93]

My own spiritual journey led me to accept the tenets of the individualistic-evangelical approach in my early years of ministry. I firmly held to the belief that if the church is to

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[91]Harold Lindsell, ed., *The Church's Worldwide Mission* (Dallas: Word, 1966), p. 234.

[92]One Wesleyan church leader summed up the feelings of many Wesleyans regarding the Great Commission when he stated that the mission of the church is pre-eminently spiritual. In other words, he was promoting the idea that the major concerns of the church must revolve around the non-material aspects of life.

[93]Ibid.

become too involved in the social-political arena a secularisation of the Gospel, as being something merely for the here and now, takes place. However, in the past few years my stance has been "shaken". Ministering in Africa and Cambodia and seeing poverty, injustices, child prostitution, hunger, and brutality has made me rethink what I believe and has forced me to recognise that there are other views regarding what the church's involvement in social-political issues should be.[94]

3.8.2 The Secular-Christian Approach

Not everyone holds to the individualistic-evangelical approach. There are some in the Church (including The Wesleyan Church) who hold to what Ronald Sider terms the "secular-Christian Model".[95] In this approach, evangelism is political, and salvation is seen to be synonymous with social justice. Knowing God is seeking justice for the oppressed and feeding the poor. Jose' Miranda, in *Marx and the Bible*, wrote, "To know Yahweh is to achieve justice for the poor."[96]

The concern of many who hold to the individualistic-evangelical approach is that to become involved in social transformation allows for the concerns of the world to totally overshadow the concerns one should have for the afterlife. If

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[94]Refer to page 105 for more about why I began to rethink the whole issue of churches needing to become involved in social-political issues.

[95]Sider, *One-Sided Christianity*, p. 43.

[96]Jose' Miranda, *Marx and the Bible*, trans. John Eagleson (Maryknoll: Orbis, 1974), p. 44.

this were to happen, sin is no longer understood as offense against God but as injury against one's neighbour. Salvation is then seen as the reconstruction of society instead of the spiritual restoration of individual human beings. Knowing God may no longer be the important issue. Seeking justice for the oppressed is.[97] This then leads to the danger of exerting so much time and energies trying to solve temporal problems that the need to address man's greatest need, spiritual salvation, is ignored. For this reason, many evangelicals have rejected this approach.[98]

3.8.3 The Eschatological or Kingdom Approach

The Eschatological or Kingdom approach seeks to incorporate a fuller definition of salvation. This approach recognises that there are two kingdoms which co-exist in tension. It is the concept of "separation in tension".[99] An example of these two kingdoms can be seen in the book of Revelation, where two cities are described: Babylon and Jerusalem.

> The two realms are fundamentally different, ought not to be confused and yet are continually interacting with each other. This produces a creative tension in which the church exercises a profound influence on the

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[97]Jose' Miranda wrote, "To know Yahweh is to achieve Justice for the poor. . . . The God who does not allow himself to be objectified, because only in the immediate command of conscience is he God, clearly specifies that he is knowable exclusively in the cry of the poor and the weak who seek justice." [Ibid., pp. 44-48.]

[98]Ibid.

[99]Derek Morphew, *South Africa, the Powers Behind* (Struch Christian Books, 1989), p. 21.

destiny of mankind.[100]

The tension between these two kingdoms allows the church to fulfill her task in the physical-social realm.

The Eschatological approach recognises the fact that the church must be involved in both realms: that of the "spiritual" and that of the "worldly". It has been said by David Bosch that "the church is a foreign body in the world. . . . Without true and sustained contact with God the church loses its transcendence. But without true solidarity with the world, it loses its relevance."[101]

The former Associate Director of the TEF, Desmond Tutu, took the position that the church is always in the world but never of the world. What he seems to mean by this is that the church must continually and constantly maintain a "critical distance" from the world so that it can exercise its prophetic ministry of denouncing anything it does that is contrary to the sovereign will of God. At the same time, it must also be close enough to the social-political setup so that its voice will be heard and its ministry will be felt. Prophetically, then, the

> church must be ever ready to wash the disciple's feet, a serving church, not a triumphalistic church, biased in favour of the powerless to be their voice, to be in solidarity with the poor and the oppressed, the marginalized ones - yes, preaching the Gospel of reconciliation but working for justice first, since there can never be real reconciliation without

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[100]Ibid.

[101]David Bosch, *Witness to the World* (Atlanta: John Knox Press, 1980), p. 222.

justice.[102]

What Tutu seems to be saying is that the Christians' relationship with God must be authenticated and expressed through their relationship with their neighbours who live in the world.[103]

The TEF felt that theological training programmes being carried out around the world within "young churches" needed to develop a content of training that dealt with the vital issues of human development, political reform, and justice in their particular situations. The separation of the church from the social-political world leads to a loss of Christian influence upon the developing life of the community. In a world where social injustices are becoming more and more prevalent, Christians must not renounce their responsibility of being

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[102]Desmond Tutu, *Hope and Suffering* (Grand Rapids, Michigan: Wm. Eerdmans, 1983), p. 66.

[103]The Manila Manifesto seems to agree with the Eschatological-Kingdom approach. The writers affirmed that Jesus Christ came into the world, not only to proclaim the Kingdom of God, but also to demonstrate its arrival by His works of mercy and power. The delegates recognised, in a spirit of humility, that they were called to a similar integration of words and deeds. The printed document stated the delegates' agreement that the church needed to preach, teach, and be involved in ministering to the sick, feeding the hungry, caring for prisoners, helping the disadvantaged and handicapped, and delivering the oppressed.

The proclamation of God's Kingdom necessarily demands the prophetic denunciation of all that is incompatible with it. Among the evils that the church needs to deplore are such things as destructive violence, including institutionalized violence; political corruption; all forms of exploitation of people and of the earth; the undermining of the family; abortion on demand; the drug traffic; and the abuse of human rights.

The delegates at the Manila gathering agreed that a commitment to social action is not a confusion of the Kingdom of God with a Christianized society. It is rather a recognition that the biblical gospel has inescapable social implications. This meant that true mission needs to always be incarnational. It requires entering humbly into other people's worlds - identifying with their social reality, their sorrow and suffering, and their struggles for justice against oppressive powers. [Alan Nichols, ed., *The Whole Gospel for the Whole World* (Charlotte, North Carolina: Lausanne Committee for World Evangelization and Regal Books, 1989), pp. 115-116.]

agents of peace, reconciliation, justice, and human development. Theological education must be a "challenger" and a tool to help minister to those in need. It must seek to challenge the "churches' total human and spiritual resources to face the tragic needs that are all around us."[104] It must involve learners in the struggle against every form of evil, in working for a more humane society, and in being willing to give their lives for the salvation of many. Ross Kinsler writes that what theological education programmes must always ask, concerning their students, are the following questions:

> Are they concerned about and involved in the struggle for human rights locally and globally?
> Are they challenging sexism, racism, economic exploitation, superstition, and corruption where they live and work?
> Are their local congregations becoming healing communities and signs of liberation?[105]

In order for the above to take place, the church must have a fuller understanding of what salvation means. Ronald Sider wrote, "Our definition of salvation is crucial for our understanding of the relationship between evangelism and social concern."[106]

My present feeling is that the idea that salvation is the forgiveness of sins, which would then open the way for the forgiven to be able to enter into heaven, is too narrow in scope. The Bible, according to my understanding of it, actually

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[104]Ross Kinsler, "Equipping God's People for Mission," in *International Review of Mission* (April 1982), p. 141.

[105]Ibid.

[106]Sider, *One-Sided Christianity*, p. 83.

seems to teach that salvation is not just a "spiritual" happening. Whereas the Bible does recognise the spiritual dimension of salvation, it also sees it as being social and corporate, encompassing every aspect of life.[107] Of the three approaches mentioned, I find myself siding with the Kingdom approach, where evangelism involves being concerned with both the spiritual and physical needs of mankind.

From a lexicographical perspective, the most commonly used words for salvation in the Old Testament are *Yasha*, *yeshu'a*, and *yesha*. These words convey two important truths about salvation. First, salvation comes from God. He is the author of salvation. It is God alone who has the power to rescue people (Hosea 1:7), who alone can save the flock (Ezekiel 34:22), and who alone deserves the noble title, "God our Savior" (Psalm 68:19).

The second truth that the Old Testament words for salvation convey is that salvation occurs in history and is therefore social, corporate, and communal. In Exodus 14:30 are the words, "That day the Lord saved Israel from the hands of the Egyptians." Michael Green, commenting on this verse, wrote, "It is no exaggeration to say that this rescue from Egypt, the land of bitter bondage under the threat of imminent death at the hand of harsh taskmasters, determined the whole future understanding of salvation by the people of Israel."[108] In other words, Israel's salvation was understood by the people as being an

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[107]Ibid., p. 84.

[108]E. M. B. Green, *The Meaning of Salvation* (London: Hodder and Stoughton, 1965), p. 16.

historical event, with the result being that the whole community was liberated.

Salvation in the Old Testament is also seen to be social, able to effect every aspect of life. It pertained to material prosperity, justice for the poor, help for the needy, and fairness in judicial proceedings.[109]

The New Testament word for salvation is not just concerned about the spiritual. It is also concerned with other aspects of life. When Jesus Christ healed physical bodies, the word "save" (sozo) is used to describe the healing that took place. In Luke 17:19 the Samaritan leper was "saved". In Mark 10:52 blind Bartimaeus was also saved, as was the man who had a withered hand in Mark 3:4-5. What this implies is that salvation in the New Testament includes more than just spiritual rescue from an eternal hell. It also includes the transformation of broken physical bodies. Ronald Sider comments that having a fuller understanding of the meaning of salvation "helps us reject the unbiblical body/soul dualism in which salvation is only for the soul and not for the body."[110]

Understanding three Greek words has also played a role in reshaping my views.[111] Evangelism, as described in the New Testament, actually takes on three forms of expression. These forms are *kerygma*, "Shalom proclaimed"; *koinonia*, "Shalom lived

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[109]Sider, *One-Sided Christianity*, p. 86.

[110]Ibid.

[111]This refers back to page 100, where I discuss how I have been rethinking my position regarding the involvement of the church in social-political issues.

out in mutual communion and fellowship"; and *diakonia*, "Shalom demonstrated in humble service."[112] On the basis of the New Testament, and especially Matthew 25, I am drawn to a personal conclusion that *diakonia* is not just an aid to evangelism, but rather a fundamental expression of the Christian faith. In fact, it seems to me that *diakonia* illustrates the genuineness of both *kerygma* and *koinonia*.

3.9 Contextualization of Structure

During the Third mandate period, the TEF and many other church leaders began to understand that, even though all Christians are not called to be preachers and teachers, all are called to be witnesses. The whole church is to be an evangelizing organism. Melvin Hodges stated, "We neglect the entire body, the army of witnesses God intends to bring the Gospel to every creature. Can we let such immense manpower go to waste and still expect to succeed?"[113]

Since the laity as well as the clergy are to have ministry responsibilities, the TEF committee members concluded that theological training programmes needed a major structural change. Theological education could no longer be the exclusive

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[112]Herbert Jackson, "Functional Services in Relation to the Central Task of Evangelism," in *Missionary Vocation* (Chicago: Association of Professors of Missions and Related Fields, 1958), p. 87.

[113]Melvin Hodges, "Developing Basic Units of Indigenous Churches," in *Church Growth and Christian Mission*, ed. Donald McGavran (New York: Harper and Row, 1976), p. 121.

right of a few so-called intellectual men who had found their ways into seminaries and Bible colleges. Instead, theological education needed to be opened up to all who profess Jesus Christ as Lord of their lives.[114]

The members of the TEF were discovering a new and dynamic definition of ministry.[115] This discovery was taking place amid the themes of "the whole people of God in mission, ministry to the whole man, and the Gospel in dialogue with society."[116] From these themes the TEF began to come up with a different direction

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[114]*Ministry in Context*, p. 37.

[115]The writings of certain Christian writers during the Third Mandate period also had a strong influence upon the members of the TEF. The writings of Hans Kung, Odin Stenberg, and Elton Trueblood encouraged the TEF members to see that the laity of the church needed to be involved in the ministry of the church. Hans Kung, in his book entitled, *Why Priests? A Proposal for a New Church Ministry* [(Garden City, New York: Doubleday, 1972), p. 83], called for a rediscovery and the use of the "total" membership of the church for ministry. He wrote that "the church's ministry of leadership is meant essentially not to be an autocratic authority absorbing all other functions, but one ministry in the midst of a multiplicity of . . . functions."

Odin K. Stenberg, a Lutheran, asserted that "Perhaps more than anything else, the Church is in need of a kind of happy rescue that will set it free from the captivity of the clergy and return it to the common laity where it belongs." [Leroy Seat, "The Biblical Concept of the Laity," in *Equipping the Laity for Service: 19th Annual Hayama Missionary Seminar, January 5-7, 1978*, ed. by Carl C. Beck (Tokyo, Japan, 1978), p. 12.]

Elton Trueblood, a Quaker scholar who has been very supportive of the lay movement, wrote,

> If we should take lay religion seriously as was done in the early Christian church, the dull picture presented by so many contemporary churches would be radically altered . . . pastors would not be performing while others watch, but helping to stir up the ministry of the ordinary members.

[Oscar E. Feught, *Everyone a Minister: A Guide to Churchmanship for Laity and Clergy* (St. Louis, Missouri: Concordia Publishing House, 1974), p. 56.]

John R. Mott contends that the Christian church has always seen the greatest numerical growth during those periods in which the laymen have most vividly realised and most earnestly sought to discharge their responsibility to propagate the Christian faith. [Fred L. Dennis, et. al., *Lay Leadership in the Church: A Manual for Local Church Officers*, The Board of Christian Education of the Evangelical United Brethren Church (Harrisburg, Pennsylvania: The Evangelical Press, 1953), p. 3.]

[116]Bergquist, "The TEF and the Uncertain Future," p. 247.

for a contemporary theology of ministry. According to James Bergquist, this direction was, "ministerial offices are functional and not ontological realities."[117]

3.9.1 Ministerial Offices Are Functional

What Bergquist was emphasising when he wrote, "ministerial offices are functional and not ontological realities," is that the work of ministry needs to be the task of the whole body of Christ and not just the task of an ordained few. He would agree that there is a legitimate difference between clergy and laity, but it is functional, in that it is based upon *what one does*. It is not ontological - that is, based upon *what one is* or one's essence. The offices of the ministry are to be seen as functions within the one ministry. Even though the work of the clergy may be different from the work of the laity, both are to be involved in ministry.

Many churches, whether consciously or unconsciously, have in practice accepted the concept that the ministry is the sole responsibility of the ordained clergy. Holland stated that the average Christian

> . . . no longer considers himself called to a ministry. Only clergy and special church workers are so called. All others have their lives as Christians on a different level. Why do so few Church members feel any urgency about special training that would deepen their understanding of the Christian faith and equip them to be active, coherent disciples? It is because they are content to be what they call "just

[117]Ibid.

ordinary Christians" . . .[118]

This division has been evident among Roman Catholics, Protestants, Independents, and Pentecostals. The person in the pew has been allowed to passively watch, as a spectator, the activity of ministry being done by a select few within the church. What this has led to, within many ecclesiastical circles, is the concept that the totality of ministry is that which the ordained clergy does. Some have called this "Clericalism". It is the practice of entrusting the clergy with the whole responsibility of leading the church, without the laity giving very much input. The TEF concluded that churches that follow this pattern often suffer in the area of numerical growth.[119]

3.9.2 Examples from History

The TEF members, by examining the Scriptures and church history, as well as looking at the present needs facing the church, were challenged to come up with a new understanding of Christian ministry. They concluded that the ministry of Jesus Christ did not present a dichotomy between the clergy and laity of the church. When Jesus Christ ministered upon this earth, he chose laymen right from the beginning to be his means of

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[118]Fredric Holland, *Theological Education in Context and Change: The Influence of Leadership Training and Anthropology on Ministry for Church Growth*, D. Missiology Dissertation (Pasadena, California: Fuller Theological Seminary, 1978), p. 47.

[119]James Burtness, "Innovation as the Search for Probabilities to Re-contextualize the Text," in *Learning in Context - Theological Education Fund* (Bromley, England: New Life Press, 1973), p. 31.

reaching a lost world with the message of redemption (Luke 6:13).[120] He chose twelve men - twelve ordinary men; men who were not experts in anything to do with the church; men who were not experienced in leadership; men who were not experienced in preaching, or in evangelism, or in writing. Though they were "unlearned and ignorant" according to the standards of the world (Acts 4:13),[121] they were men who were willing to be taught, men who had a sincere yearning for God and the realities of His life (John 1:41,45,49; 6:69).[122] Because these twelve men were willing to learn and had a burning desire to follow Christ, Jesus' method of using believers to build the church worked well in New Testament times, even though these believers were not necessarily well-trained in the area of theology.[123] The TEF gleaned four big truths from the New Testament regarding the work of ministry:

> (1) All ministry centers in Jesus Christ; (2) the entire Christian community is active in ministry; (3) the ministry is given by God and is exercised through the spontaneous use of special gifts; and (4) special ministers are needed for specific situations in an evolving society.[124]

The Scriptures, from what the TEF members could see, did not make a distinction or have a separation between clergy and

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[120]Robert Coleman, *The Master Plan of Evangelism* (Old Tappan, New Jersey: Fleming H. Revell Company, 1964), pp. 15-24.

[121]Ibid., p. 17.

[122]Ibid., p. 24.

[123]Ibid.

[124]Erwin L. Lueker, *Change and the Church* (St. Louis: Concordia Publishing House, 1969), p. 118.

laity. In fact, clergy (kleros) and laity (laos) were to be the same people.[125] The word laity comes from the Greek word *laos*. In 1 Peter 2:9 and 10, the Greek words, *Laos tou theo*, are found. A translation of these words into the English is "the people of God." Too often, the word *laos* has taken on the wrong meaning of "the unemployed of the church."[126] But the fact is, one who refers to the laity is referring to the people of God, which encompasses both the non-clergy and the clergy. All believers are *laos tou theo*, whether they are ordained or not ordained.[127]

I would agree with the TEF that there is no justification in the New Testament for a special class of people called "professional-saints" or laity. This thesis supports the point of view that when the Bible talks about the people of God, it refers to all God's people, men and women, young and old, of all races, of all nations, and of all walks of life. On the day of Pentecost the Holy Spirit baptised for prophetic ministry all the house of the Lord (Acts 2:4). In fact, it seems that in the new theocracy of God, God's anointing for witness touches more than just judges (Judges 3:10, 6:34, 15:14) or kings (1 Samuel 16:13) or prophets (1 Samuel 10:6; 2 Peter 1:20-21). Instead, the Bible seems to indicate that in the new day of the diaspora, all of God's children, both sons and daughters, will be prophets

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[125]Feught, *Everyone a Minister*, p. 56.

[126]James L. Garlow, *John Wesley's Understanding*, Unpublished Dissertation (Trenton, New Jersey: Drew University, 1977), pp. 240-241.

[127]Ibid.

(Joel 2:28, Acts 2:16-21). In Isaiah 44, verses 3 to 5, one gets the impression that Isaiah is saying that the prophetic office of proclamation becomes the central task of the whole people of God who have been anointed by God's Spirit. Conn wrote,

> Through the Spirit the Church is reconstituted a witnessing body . . . The gospel of the kingdom moves beyond Jerusalem when "they were all scattered throughout the regions of Judea and Samaria, except the apostles" (Acts 8:1). Tentmakers like Paul, merchantwomen like Lydia, jailors, tradespeople like Priscilla and Aquila threaten to "turn the world upside down" (Acts 17:6).[128]

In other words, the rights of the clergy are to be defined in terms of their obligations to be witnesses and never just in terms of professional training or even salaried employment.

Feught asserts that "all Christians . . . are God's clergy (kleros)."[129] James Garlow states that "When *Laos* is properly understood, it means that lay people are full members of the people of God and share in the saving mission of the church."[130]

Even the Greek word *kleros* has bearing on our discussion. Originally *kleros* meant a "lot" or a "portion" of something - "a part", "a selected part", or "a separated part".[131] From these meanings it would be easy for one to get the impression that the New Testament is referring to a select and separate group of individuals known as clergy. But this would not be an accurate

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[128]Conn, "Theological Education and the Search for Excellence," p. 344.

[129]Feught, *Everyone a Minister*, p. 58.

[130]Garlow, *John Wesley's Understanding*, p. 241.

[131]Ibid., p. 57.

interpretation of *kleros*. Instead, it actually represents that portion of humanity who have decided to walk in obedience to God.

In other words, *kleros*, like the Greek word *laos*, originally applied to all God's people. It was only as time went on that *kleros* came to be used for a small select group of people who were separate from the rest of the laos. This then led to the establishment of a group of individuals who were elevated to special privileges and status - the clergy.

The TEF also looked at church history to help them arrive at an understanding of the structures of Christian ministry. In the post-apostolic period, a trend of thought that filtered into the community of believers was that only certain trained individuals should be permitted to minister. This pattern of thinking probably took a firm hold on the church during the fourth century, when congregations were growing in number.[132] As the number of congregations increased, the administrative role of the bishop took on more prominence. Bishops who used to give spiritual guidance began finding themselves doing more ruling in the church - which with time became transmuted into administrative authority. When the church and society were "married" by Constantine in 312 AD, the temptation to magistrate church offices became a reality. A hierarchy of ascending

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[132]D. James Kennedy, *Evangelism Explosion* (Wheaton Illinois: Tyndale House Publishers, 1977), p. 4.

clerical orders became part of the church.[133]

The dichotomy between the clerics and the laity became even more pronounced with the practice of celibacy, which was a mark of the clergy. Also, as the church became richer due to the support that Constantine was giving it, the church moved from the concept of the "self-supported" cleric to the fully supported cleric.[134] The result of all of this was the isolation of the clergy from the laity.

> The lay amateur found his gifts being evaluated (or devaluated) financially. Ordination began to shift from its biblical function as the church's affirmation of gifts of the Spirit to the institutionalized imprimatur of salaried status, rank, authority.[135]

Martin Luther and John Calvin tried to break this pattern of dichotomy in the 16th century when they advocated the doctrine of the universal priesthood of all believers. But Luther and Calvin's teaching, in reality, did not affect the involvement of the laity in ministry.[136] The reason for this was because their teachings mostly centred around the issues of

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[133]Conn, "Theological Education and the Search for Excellence," pp. 330-333.

[134]W. G. B. Ream, "The Support of the Clergy in the First Five Centuries A.D.", in *International Review of Missions*, Vol. XLV, No. 180 (October 1956), p. 428.

[135]Conn, "Theological Education and the Search for Excellence," p. 331.

[136]Ross Kinsler wrote, in "Bases for Change in Theological Education" [*Latin American Pulse*, Vol. 12, No. 3 (August 1977), p. 3]:

> One has only to observe Presbyterian, Lutheran, Anglican, Methodist, and Baptist churches in Europe and North America . . . to see that this ideal has not become a reality, even in those denominations that grew out of lay movements. When the pastor is away, a visiting clergyman is required not only to preach but to lead the entire service of worship . . . and if the congregation cannot support a professional pastor, it must be closed or yoked to a larger parish.

soteriology and the availability of grace, which was freely accessible to every believer without aid of priest, intercessor, or administrator.[137] In essence, what the laity were being told was that they had free access to God but still should not get involved in doing God's work. The reformers, in spite of their doctrine of the priesthood of all believers, went only part of the way in acknowledging the ministry of the "ordinary" Christian.[138]

From their research, the TEF concluded that the entire Christian community needs to be actively involved in the ministry of the church. Any restrictions that would hinder the laity from being able to minister and exercise their spiritual gifts needed to be lifted. All believers should be free to become involved in ministry, so that, as the whole "body" becomes involved, the ministry of the church will become more diverse and flexible to match the capabilities and tasks of the individual community members.

The TEF's attempts to understand Christian ministry as the ministry of the whole people of God went even a step further at the meeting of the TEF committee in July 1976 in Costa Rica. The discussions and lectures presented at this meeting were presented in book form and titled *Ministry With the Poor*.[139] This printed document was to be the last contribution of the TEF

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[137]Fredric Holland, *Theological Education in Context and Change*, p. 47.

[138]Philip Schaff, "Luther as a Reformer," in *Four Hundred Years* (St. Louis: Concordia, 1917), p. 291.

[139]Lienemann-Perrin, *Training for a Relevant Ministry*, p. 192.

concerning the discussion on a new understanding of the ministry.[140] Though it did not present a clear-cut and balanced concept of the ministry, it did provide an ecumenical forum in which a narrow understanding of the ministry was broken open and the field made ready for new contextualized forms.

3.10 Contextualization of Method

A third concern of the TEF committee members regarding the development of a contextualized theological education programme had to do with the method of training. They felt that what was needed was a style of training that was concerned, not only with teaching and learning, but also with "growth, dignity, autonomy, freedom, and the development of the full range of human potentialities."[141] In other words, they envisioned theological training programmes which would help students in Third World countries to get rid of the "colonial mentality" that others need to come in and do ministry for them and solve their problems because they are not capable of doing these things themselves.[142] They were against training programmes which

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[140]Invited to this TEF meeting in Costa Rica were representatives of Latin American Liberation Theology, the Pentecostal churches, and the Kimbanguist Church of Zaire. The discussions centred around the following themes: (1) no one should be excluded from pastoral ministry on social, educational, and theological grounds; (2) pastors must see their roles as preparing their churches for mission, and the church must contribute actively in the ministers' formation; and (3) ministry is not a profession but an unavoidable commitment to God. [*Ministry with the Poor - a World Consultation in Latin America* (World Council of Churches, 1977.]

[141]Kinsler, "Extension," in *Learning in Context*, p. 35.

[142]Ibid.

produce students who, upon finishing their course of study, still feel that society is controlled and determined by others - that they are predestined, locked in by circumstances that are entirely out of their hands to control. Thus what is needed is an awakening - an awakening among the students themselves to know who they are and what they can do to cause needed changes.

3.10.1 Paulo Freire and Conscientization

Paulo Freire was a leading Third World educator. In 1970 he developed a method and philosophy of education called "Conscientization". Freire demanded that living, learning, and working be interconnected and contextual. He rejected the thesis that learning is a direct result of teaching and that learning and attending school are synonymous. Real education, according to Freire, ought to start with the needs of the students in their unique contexts. He was a strong proponent of a praxis approach to education.

The ideas of Freire in his pedagogical theory are very complex.[143] Many of his thoughts are recorded in his main work, *Pedagogy of the Oppressed*. As an educational theoretician in Brazil, Freire was a strong critic of every form and kind of manipulation in the field of education. It was due to this criticism that Freire was motivated to formulate his philosophical concepts during his educational work in Brazil

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[143]See Christine Lienemann-Perrin, in *Training for a Relevant Ministry*. She also contends that Freire's ideas are complex, partly because he does not define many of his philosophical concepts. Instead, he explains himself by using other equally unclear concepts [p. 218].

before the military coup d'etat in 1964. As an introduction to his thinking, Freire wrote,

> Thought and study alone did not produce *Pedagogy of the Oppressed*: it is rooted in concrete situations and describes the reactions of workers (peasant and urban) and of the members of the middle-class whom I have observed directly or indirectly during the course of my educative work.[144]

What Freire observed was what there are many who live in conditions of "injustice", "exploitation", "oppression", and "violence" because they lack the self-confidence and the courage to stand up against their "oppressor". The reason for this is because they themselves have internalised the thought forms and behaviour patterns of their oppressors. What Freire called for was an educational process which would be able to lead the oppressed masses out of their mute and apathetic sufferings to a fuller existence. Freire was to call this process "conscientizacao" in Spanish, or "conscientization" in the English. This was to be a process of education whereby students are helped to "perceive social, political and economic contradictions, and to take action against the oppressive elements of reality."[145]

According to Freire, there are two basic forms of education: the narrative form and the problem-posing form. In the **narrative form** of education, the teacher acts as the narrator, while the learner is seen as the passive receptacle of

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[144]Paulo Freire, *Pedagogy of the Oppressed: Cultural Action for Freedom*, Part 3, No. 2 (Harmondsworth: Penguin Books, 1972), p. 16.

[145]Ibid., p. 15.

the teacher's narration. Freire saw this form of training as a mechanism of domination. The idea is that education is the dispensing of information which is deposited into the student's brain. This form of training rests on the assumption that there is a dichotomy between human beings and their world. Human beings are not seen to have any power to influence either the world or others who exist around them. They are treated as if they were not conscious beings. Human beings only possess consciousness. What those who advocate the narrative form of education meant by this is that even though humans do have a mind, it is an empty mind (tabula rasa) that needs to be filled. In other words, the teachers see students merely as empty receptacles in which they must deposit information. It is the idea that the mind waits passively to be opened to receive deposits of reality from an external source.[146]

In contrast to the narrative form of education is the **problem-posing form** of education. In this form of training, human beings are seen as conscious beings. They are not seen to be empty-minded beings who passively exist in the world. Instead, they are seen as being rooted in the world and as having the ability to consciously interact with it. In other words, humans are to be perceived as conscious and historical beings living in a specific time and place. They are subjects

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[146]In this view of education, the teacher plays the key role in the education process. The teacher is the one who monitors what is to be received and how the student is to receive it. In this style of training, memory takes precedence over experience. Knowledge is perceived as power. One who does not have knowledge is seen as one who is powerless.

who are creatively present in the world. They have the capacity of recreating and transforming reality by means of their interaction with the world.[147]

In the **problem-posing** model of education, the human consciousness is a critical consciousness. This means that it is based on direct experience of what it is, and not of what man has made of it. This is *conscientization*. Conscientization is the concept that, in their interaction with reality, humans can understand themselves to be responsible subjects entering into the historical process.[148]

Thus, the idea of conscientization in education is that the teacher is not there to simply deposit the knowledge, solutions, and conclusions of others into the empty minds of passive students. Instead, meaningful education takes place when students are encouraged and given opportunities to reflect upon the problems of the world in which they exist and then encouraged to take action to solve these problems. The task of the teacher in education is to awaken and foster this consciousness into full awareness.

According to Freire, the way for educators to foment the consciousness of human beings is to see students as "subjects" and not as "objects".[149] In other words, one must never assume

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[147]Ibid., and Emilio A. Nunez C., *Liberation Theology* (Chicago, Illinois: Moody Press, 1985), p. 59.

[148]Paulo Freire, interview, "Educacion para un despertar de la conciencia: Una charla can Paulo Freire," in *Cristianismo y Sociedad*, 29-30, 1972.

[149]Bergquist, "The TEF and the Uncertain Future," p. 248.

that a person cannot interact with his or her environment and make changes in it. The reality is that every person, whether schooled or un-schooled, is capable of viewing their world critically and finding within their own resources the power to change it. The role education can play is to either teach people to conform as objects of passivity or to help them to know how to participate in the transformation of the world.

3.10.2 Freire's Philosophical Assumptions

There are at least seven basic philosophical assumptions upon which Freire's approach to education is grounded.

1. Humans are conscious and historical beings who live in a specific time and locality.[150]

2. Humans are beings of dialogue and praxis who need to take on the task of humanising themselves and their world so that they can be more human and have a fuller existence.[151]

3. Education is never neutral, in that it has a form and content which has the potential of constructing a specific kind of society. It is directional. Though authentic education should seek for the transformation of society for the betterment of mankind, it can take the direction of just maintaining the status quo.[152]

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[150]Paulo Freire, *Education for Critical Consciousness* (New York: The Continuum Publishing Company, 1973), pp. 4-5.

[151]Ibid., p. viii.

[152]Ira Shor & Paulo Freire, *Empowering Education* (Chicago: The University of Chicago Press, 1987), p. 13.

4. Education must seek for liberation and the changing of society to fulfil the process of humanisation.[153]

5. Education must be dialogical.[154] Freire felt that educators need to realise that learning needs to take place in the dialogical interchange between teacher and student. He contends that, in the problem-posing form of education, the old teacher-student relationship in which the teacher dominated the student must be abolished. The relationship between the two must now be seen as a partnership before true dialoging can take place.[155] The relationship must be based upon equality, mutual respect, participation, and co-operation.[156]

6. Education must be problem-posing education, in that the situations of the people are problematised and then posed as problems to them. Freire wrote that in problem-posing education "men develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality but as a reality of process, in transformation."[157]

7. Education must lead to praxis. Freire understands praxis as being the process of reflection and action upon the

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[153]Paulo Freire, *Cultural Action for Freedom* (Harmondsworth: Penguin Books, 1970), pp. 51-53.

[154]Freire, *Education for Critical Consciousness*, pp. 44-45.

[155] In other words, authentic education is not carried on by "A" for "B" or by "A" about "B". Instead authentic education takes place by "A" with "B", mediated by the world.

[156]Paulo Freire, *Cultural Action for Freedom* (Cambridge: Harvard Educational Review, 1970), p. 54.

[157]Freire, *Pedagogy of the Oppressed*, p. 56.

world so that it may be transformed.[158] Praxis must be willing to denounce unjust situations in the world and help to usher in a new and just world through word and action.[159]

For Freire, the process of conscientization is a pedagogical contrivance that helps turn a person from the alphabetization of dominating control and repression to an analytical self-awareness of the possibility and means of liberation. In other words, conscientization is the process whereby men and women are given the capacity to set themselves off from the world, think about it, objectivise it, and then transform it.[160]

Many Third World church leaders advocate theological training programmes which will teach the Christian gospel, with emphasis upon the good news of liberty. They want to see theological training programmes promote an emancipatory style of teaching and learning which will help overcome the historical patterns of tribalism, colonialism, authoritarianism, and hierarchicalism. They would contend that one of the main objectives of theological education needs to be the preparation of men and women who will have the skills to lead the church and influence society in transcending these historical patterns. This means that students of theology need to be involved in an emancipatory educational style, characterised by the qualities

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[158]Ibid., p. 28.

[159]Ibid.

[160]Ibid., p. 36.

of efficacy, creativity, the awareness of human dignity and community responsibility, and the skills of problem solving and decision making.[161]

Conscientization is the means of helping to raise the students' efficacy, giving them the ability to think and act critically in relation to the environment in which they exist. *Efficacy* is "judgments of how well one can execute courses of action required to deal with prospective situations."[162] In other words, it is the perceived ability of individuals to control and regulate the world in which they live.[163]

Some theological educators have sought to contextualize the content and structures of their training programmes but have

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[161]Lee Wanak ["Emancipatory Theological Education," in *Theological Education in the Philippine Context* (Manila, Philippines: OMF Literature Inc., 1993), p. 39] likens education which is able to liberate individuals for leadership in the church to a suspension bridge. The foundation of the bridge would represent the *Bible* with its messages from God. The supporting towers would represent the *sociocultural context*. The cable superstructure would then consist of *efficacy*, *conscientization*, and *creativity*. The elements of conscientization would then be represented by the supporting vertical cables, including skills in *problem solving*, *decision making*, *human relations*, and *leadership*.

[162]Albert Bandura, "Self-Efficacy Mechanism in Human Agency," in *American Psychologist*, 37:2 (1982), p. 143.

[163]It seems to me that the Apostle Paul was talking about efficacy when he said, "To this end I labor, struggling with all his energy, which so powerfully works in me" (Colossians 1:29, NIV), and when he said, "I can do everything through him [Christ] who gives me strength" (Philippians 4:13, NIV). In Ephesians 3:20 Paul also talked about the power of Jesus Christ that "is at work within us." The word for power is the Greek word *dynamis*, which means "the power to carry out an action." It can be identified with the manifestation of the vicarious work of Jesus Christ through the lives of those who profess to be Christians. Efficacy is not to be confused with excessive pride, or arrogance, or egotism. This is an important point. In many holiness circles, of which The Wesleyan Church is a part, the tendency has been to associate spirituality with self-devaluation. Failure to devaluate the self has been interpreted as the promoting of sinful pride. This has left many who are of the holiness persuasion with such a poor self image that they do not believe that they have the resources for doing anything that will be able to make any positive changes in their environments.

neglected to contextualize the method of instruction.[164] The TEF felt that theological educators needed to teach through the method of conscientization, helping students to identify problems and then helping them to creatively find solutions to deal with those problems.[165]

3.11 Summary

The delegates to the World Missionary Conference at Tambaram in 1938 came to the decision that the "younger churches" could no longer just sit back and expect missionaries to do all the work of evangelism. They also needed to be involved in the *Misseo Dei*. The growth of the church needs to be the concern of all Christians. In order to help the younger churches accomplish their responsibility of doing evangelism, the delegates decided to focus on theological education. As they began to examine the present state of theological education on mission fields, however, they were shocked at the neglect of ministerial training. They called for a higher priority to be placed upon theological education. To deal with this concern,

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[164]Dorothy and Earle Bowen contend that, even if the subject matter is appropriate, and even if the elitist tendencies of training have been dealt with, yet if the teaching method is still inappropriate, then learning may still not be very efficient. [Dorothy and Earle Bowen, "Theological Education and Learning Styles in Africa," in *Theological Education Today* (January-March 1986), p. 5.]

[165]Theologically, creativity is rooted in creation, "i.e., man as imago Dei (Image of God) and lived out in the context of the community of faith." [Samuel F. Rowen, *Curriculum Foundations, Experiences and Outcomes: A Participatory Case Study in Theological Education*, Doctoral Dissertation (Michigan State University, 1981), p. 91.]

the Theological Education Fund, with an initial capital of $4 million (US), was entrusted with the task of assisting approximately twenty centres of theological education in the Third World. The goal was to help these schools to come up to the standards of the best theological faculties of Europe or North America. To achieve this goal, a massive programme to improve libraries and produce theological text books in the major languages of the Third World was initiated.

With time, however, the members of the TEF began to question the task they had been entrusted to do. In essence their question was, "Should the standards of ministerial training found in Europe and North America be the same standards that the churches in the Third World ought to be striving for?" While trying to answer this question, they came up with a concept that has become known as contextualization.

Contextualization is concerned with how the Bible is to be effectively communicated, as well as with how the Bible is to be tangibly expressed (by deeds) within different contexts. In other words, the Word of God needs to be applied to the concrete realities of life. The TEF felt that Third World theological training programmes needed to be contextualized in content, structure, and method. This, they hoped, would then help the younger churches to succeed in doing evangelism within their own contexts.

CHAPTER FOUR

TEE AND CONTEXTUALIZATION

Contextualization, which is supposed to help churches to experience numerical growth, is a prominent idea of TEE.[1] Since its earliest period, TEE has been associated with the Church Growth Movement.[2] Besides just being interested in the educational integration of cognitive and experience learning for the purpose of ministerial preparation in the actual place of ministry, TEE has also sought to look at the implications of theological education in the larger society. In other words, extension has promoted the concept that theological education should not be an end in itself. Instead, as Victor Monterroso states, "Theological education ought to be a means of growth . . . and not only the deepening of the knowledge of God, but also

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[1]Patterson, "Let's Multiply Churches through TEE," p. 166.

TEE, from its beginning, was strongly influenced by the Church Growth Movement. For this reason, the originators of TEE emphasized extension's potential for helping churches to experience numerical growth. In later years there have been those who have criticised the Church Growth Movement and its emphasis on numerical growth. Refer to the following:

O. S. Guinness, *Dining with the Devil - The Megachurch Movement Flirts with Modernity* (Grand Rapids, Michigan: Baker Book House, 1993)

Douglas Webster, *Selling Jesus - What's Wrong with Marketing the Church* (Downers Grove, Illinois: Intervarsity Press, 1992)

David F. Wells, *No Place for Truth or Whatever Happened to Evangelical Theology?* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1993).

[2]Mulholland, "TEE Comes of Age," p. 15.

the numerical addition to the body of Christ."[3] The next few pages will focus on TEE's concern for contextualization and church growth in regards to (1) liberation, (2) structure, and (3) method.

4.1 TEE and the Contextualization of Social-Political Involvement

Speaking for the TEE movement at a TEF committee meeting, Kinsler stated that even though theological training programmes in the past have normally been slow to recognise the importance of human rights, social transformation, and political involvement in their curricula, this had to change in the future.[4] He asserted that no theological training programme, faced with increasing human needs and with the widespread, growing, and in many cases indescribable violations of human rights, can fail to engage in this universal struggle. Theological research, curriculum content, institutional goals and lifestyle, community ethos, prophetic stance, and practical involvement had to be directed, not just at meeting spiritual needs, but also at meeting social and political needs.[5] Theological education must

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[3]Mulholland, *Adventures in Training the Ministry*, p. 169.

[4]Kinsler felt that in too many Protestant churches there was very little that could be called liberating. He felt that the usual scenario was that, not only did the church withdraw from the problems of life, but it had become another form of oppression, enclosing and controlling the lives of its members. [Ross Kinsler, "Theological Education and Human Rights," in *Ministerial Formation* (January 1981), p. 6.]

[5]Ibid.

encourage its learners to become involved in and with the world if it expects to remain true to its vocation and expects numerical growth to take place within the church.[6] In other words, a contextualized theological training programme must challenge its participants with a message of liberation. Liberation, in this scenario, means self-discovery, self-expression, self-determination, and self-development.[7]

4.1.1 Training in Context

Avery T. Willis wrote that the student's contact with the world makes the contextualization of theology natural.[8] A concern that the originators of TEE had was that the traditional institutional approach to theological education tended to remove ministerial candidates from their home churches, as well as from the locations where they may be ministering in the future. Their observation was that this tended to produce church leaders who were static, incapable of responding to the needs of the masses, and preoccupied with position and privilege. A concern they had was that theological students who were trained in an institutional setting were given knowledge which often times did not relate to the contexts in which they would be ministering. Thus, when they returned to begin ministry, these students were

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[6]Ibid.

[7]Kinsler, "Extension," in *Learning in Context*, p. 40.

[8]Avery T. Willis, Jr., "Contextualization of Theological Education in Indonesia," in *Discipling through Theological Education by Extension* (Wheaton, Illinois: Evangelical Missions Information Service, 1984), p. 153.

not able to apply what they had learned to real life situations. The process of contextualization was hindered. Roland Allen stated,

> The young men so educated are sometimes, by that very education, out of touch with their congregations. They return to their people with strange ideas and strange habits. They are lonely, and they have to struggle against the perils of loneliness. They are not even the best teachers of people from whose intellectual and spiritual life they have so long been absent. They do not know how to answer their difficulties or to supply their necessities . . . they come, as it were, from the outside.[9]

Willis, writing about the Baptist church in Indonesia, stated that the resident Bible school programme took their students out of their own cultures and Westernized them to such an extent that after their training they had no desire to return to their villages to serve.[10]

Winter, Emery, and Kinsler were in agreement that seminaries often times were a detrimental factor to producing leaders who could and would become involved in their churches and their communities. They felt this had definitely become true for the Protestant-evangelical-Pentecostal movement in Latin America. They commented,

> "We preach a message of individual salvation which utterly ignores the social sins, the terrible injustices, and the inhumanity of man to man which are so prevalent. And within the Protestant churches themselves there is little that can be called liberating. The local church is not only a refuge from the problems of life: it becomes another

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[9]Roland Allen, *Missionary Methods: St. Paul's or Ours* (New York: Fleming Revell Co., 1913), pp. 141-142.

[10]Willis, "Contextualization of Theological Education in Indonesia," p. 155.

oppression enclosing and controlling the life of its members."[11]

Emery, Winter and Kinsler felt that there needed to be a change whereby theological education would equip and empower the people of God to participate in God's mission, the *missio Dei*. According to Pieter Theron, God's mission is "God's sending and liberating work in Jesus Christ aimed at the redemption of humanity and the restoration of all creation."[12] Bosch stated that the *missio Dei* is "God's self-revelation as the One who loves the world, God's involvement in and with the world, the nature and activity of God, which embraces both the church and the world . . . a ministry in which the church is privileged to participate."[13]

TEE has sought to reverse the dangers associated with the formal, institutional styles of theological education - of isolating students from those that they are supposed to work with and minister to - by moving the training to where the students are. Individuals who have already proven their capabilities to do ministry are offered opportunity to study while they are still within the communities which they are already a part of and ministering in, "thus bringing to their study the vitality of total immersion in their ministerial situation."[14] The

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[11]Kinsler, "Extension", in *Learning in Context*, p. 41.

[12]Pieter F. Theron, "Theological Training for Social Transformation in Africa," in *Missionalia* 23:1 (April 1995), p. 45.

[13]Bosch, *Transforming Mission*, p. 392.

[14]Irene W. Foulkes, "From the Third World: A New Approach to Theological Education," in *Evangelical Review of Theology*, No. 2 (October 1984), p. 310.

combination of theoretical study and the gaining of practical experience while being actively involved in one's church, work place, family context, and community is a concept that virtually all TEE programmes advocate. According to Kinsler, it is this combination that helps to prepare individuals for leadership roles, not just for churches but also for communities.[15]

TEE's strategy of training individuals in their own settings increases the potential of training leaders whose relationship to their church and community remains intact. Ministerially the opportunity to remain in a position of service in one's own context while undertaking training has value to the student, the church, and the community, in that the theoretical study material can be immediately applied in and to real life situations. David Cochran, an Episcopal bishop, stressed the importance of this concept when he wrote that a primary point in TEE's favour is that individuals from all "walks of life can be involved in extension study without disrupting work and family life, breaking cultural ties, and above all, without disrupting important leadership roles they have already established."[16]

4.1.2 Ministering in Real Life Situations

As already intimated, TEE's concept of training in context provides the possibility of education that is directly related to the specific situations and needs of the people the student

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[15]Kinsler, "Bases for Change," p. 8.

[16]David Cochran, "Theological Education by Extension: What Can It Offer Churches in North America?" *Theological Education*, 10.4 (Summer 1974), p. 262.

is, and will be, serving. In other words, TEE students are able to learn by an inductive, situational methodology which originates with their needs, arising from their contexts.[17] Learning is therefore not to be understood as only the conveyance of content that the teacher wants to teach. Instead, questions raised by TEE students in their cultural and church contexts are supposed to become the basis for what is taught in the TEE seminars. Relevant answers, based on biblical and historical principles and practical experience, are then sought. Agustin and Rosario Batlle state that it is direct involvement in real life situations that helps to promote the contextualization of liberation in TEE.[18] By training in context, TEE is able to speak directly to the needs of specific students which are related to where they live and work. This is different from the residential approach, which uproots students socially and culturally from the context in which they are supposed to minister.[19]

4.1.3 Reflection and Praxis as a Way to Promote Evangelism

Another way of explaining this is that TEE advocates the concept of praxis. This is saying that TEE is supposed to be a method of training which deals with real-life situations to help

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[17]Willis, "Contextualization of Theological Education in Indonesia," p. 155.

[18]Agustin and Rosario Batlle, *Theological Education by Extension: A Guide for TEE Workers in Developing Countries* (Nairobi: Uzima, 1983), p. 50.

[19]Frederic Holland, *Theological Education in Context and Change*, p. 137.

learners to critically reflect upon theoretical principles and then apply them in action in real life situations.[20] By means of extension, TEE seeks to ensure that the instruction that the students are receiving is relevant to the particular culture in which they have been called to minister. By remaining within their contexts, TEE students are able to join the realities of life around them with their faith. Winter, Emery, and Kinsler felt that this is important if the younger churches of the world are ever to become productive in evangelism.[21] By learning in context, TEE students are able to come to terms with their own identity, context, and mission. Hwa Yung agreed with these men when he wrote that theological training programmes which do not give adequate answers to the specific cultural issues faced by theological students and those they intend to minister to will do "little to advance evangelism and mission."[22] Nelly de Jacobs, writing about the TEE programme of Guatemala, indicated

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[20]Dr. Les Blank, of Azusa Pacific University's Graduate School of Theology, states that praxis is a useful bridge between theory and practice, theory tested by practice. [McConnell, "Holland's Two-Track Model Explained," p. 7.]

[21]The underlying presupposition is that, since classes are to be conducted close to where the students live and minister, the potential for contextualization increases, together with the potential for reaching more people with the gospel message. Winter wrote that "training for a local . . . pastoral role is relative to the situation in which that role must be performed." [Winter, *Theological Education by Extension*, pp. 34-35.]

In other words, "theological education is made more relevant if done at the scene of action: the local church or place of ministry." [Snook, *Developing Leaders*, p. 29.] A relevant message has a greater chance of making an impact in a local situation than a message that is not relevant. From this idea has come the TEE slogan, "Training *in* ministry, and *for* ministry". [Preface to F. Ross Kinsler, *The Extension Movement in Theological Education: A Call to the Renewal of the Ministry* (Pasadena, California: William Carey Library, 1981), p. x.]

[22]Hwa Yung, "Critical Issues Facing Theological Education in Asia," in *Transformation*, Vol. 12, No. 4, ed. by Kwane Bediako (Myerstown, Pennsylvania: Oxford Centre for Mission, 1996), p. 2.

that what makes TEE such an effective training and evangelism tool is that it allows TEE students to be able to remain in touch with "people in their misery" so that they themselves are "immersed in the poverty and are victims of the oppression that racks Guatemala."[23]

It must be noted, though, that TEE can not and does not automatically cause its students to be concerned about, and involved with, the situations surrounding the churches they may be ministering in. The reality that must be faced is that not all TEE programmes have been successful in promoting the concept of contextualization as liberation - of getting their students out into their communities in order to minister to those communities. In some cases TEE has actually become a tool used for what Freire calls "domestication".[24] In these cases TEE has been promoted as a new way of doing theological training, in that theological education is carried out near situations of poverty, injustice, and social need. While this may be true, they have not helped their students to know how to relate and minister in those situations. Kinsler recognised this when he wrote that some TEE programmes he had observed were used only "to indoctrinate and control more efficiently and widely than ever

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[23]Kenneth Mulholland and Nelly de Jacobs, "Presbyterian Seminary of Guatemala: A Modest Experiment Becomes a Model for Change," in *Ministry by the People*, ed. Ross Kinsler (Maryknoll: Orbis Books, 1981), p. 39.

[24]This has happened in some TEE programmes which are supported by individual church denominations which are primarily concerned with spreading their own specific theological and ideological perspectives. For these TEE programmes, extension studies has become a more economical way to indoctrinate. [Foulkes, "From the Third World," p. 311.]

before."[25] Even the members of the Theological Education Fund recognised this when they wrote that some TEE programmes seem to have a "hidden agenda". Instead of helping TEE students to understand the Gospel as propositional truth which is able to liberate men and women and send them into the midst of the struggle for justice in the world, many TEE programmes are only promoting conservative ideology.[26] What this shows is that there can be, and have been, great differences between various TEE programmes. Within one methodological framework, theological education has gone forward either toward liberation or domestication.[27]

4.2 TEE and the Contextualization of Structure

The contextualization of structure in TEE is also supposed to assist in the numerical growth of churches. The originators

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[25]Kinsler, *The Extension Movement*, p. 49.

An example is the extension programme in the Philippines (PhilBest) run by the Southern Baptist denomination. PhilBest made the decision that the best approach to dealing with the political and social crises in the Philippines was to remain absolutely neutral. This neutrality was supported theologically by the administrators of PhilBest by their understanding that the primary purpose of theological education and the church is the proclamation of the Kingdom of God and not the promotion of any earthly political power. [David Hill, *Designing a Theological Education by Extension Program: A Philippine Case Study* (South Pasadena: William Carey Library, 1974), p. 45.

[26]*Ministry in Context*, p. 40.

[27]James Goff was very critical of extension studies. He charged extension methods with being a device for extending missionary control over the churches of the Third World. He criticized TEE for being started without including nationals in the planning phases, causing it to be an imported training tool. Also, TEE study materials tend to reflect the mentalities of the missionaries who wrote them. These men tended to hold a conservative mind set in regards to political, social, economic, and theological issues. [James Goff, *Risk*, Vol. 7, No. 2 (1971), pp. 32-36.]

of TEE, Winter, Kinsler, and Emery, wanted to come up with a theological training programme that would move away from the "dichotomy" that had taken place between clergy and laity.[28] They did not feel that such a division could be supported by Scriptures. These men called into question the concept of ministry whereby the clergy were getting preferential treatment and where the dependence of a large majority of church people on a few clergy was being promoted.[29] They felt that the church could not sustain continued numerical growth so long as its work was being done primarily by the wrong people, the clergy.[30] Two main reasons were presented as to why the laity need to be involved if the church is to grow numerically: first, all God's people are supposed to minister, and second, there just are not enough clergy to accomplish the enormous task of evangelism.[31]

4.2.1 All God's People Are to Minister

From their understanding of Ephesians 4:11 to 16, Winter, Emery, and Kinsler concluded that Paul's presentation of a corporate ministry varied greatly from what many mainline

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[28]Snook, *Developing Leaders*, p. 45.

[29]Ibid.

[30]Donald McGavran stated that the involvement of laity is of utmost importance, in that the growth of the church is dependent upon its laity. [Donald McGavran and Winfield Arn, *Ten Steps For Church Growth* (New York: Harper and Row Publishers, 1977), p. 108.]

The originators of TEE agreed with McGavran that clergy who see their role as being enablers to help the laity discover and utilise their unique gifts in outreach are far ahead of clergy who try to carry the whole load of ministry. [Kinsler, "Bases for Change," p. 2.]

[31]Ibid., p. 3.

Protestant denominations were doing.[32] Though the epistle to the Ephesian believers does recognise distinct tasks which were carried out by different individuals, the aim of these tasks is to "equip" all believers for the work of ministry.[33] In other words, Winter, Kinsler, and Emery felt that the Scriptures were clear that all believers are called to minister and that the role of the several leaders is to provide support for the varied ministries that the individual members are to carry out.[34]

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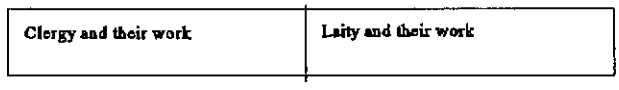
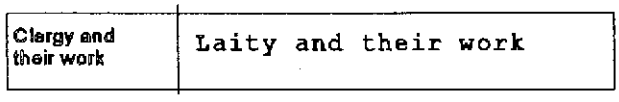
[32]Peter also stresses that all the people of God, not just the clergy, are to be ministers (1 Peter 2:4-5, 9-10). Peter calls believers "priests". Garlow writes that this means that all believers are to "offer up all that they have, all that they can become, to Him" in service and ministry. [James L. Garlow, *Partners in Ministry: Laity and Pastors Working Together* (Kansas City, Missouri: Beacon Hill Press, 1981), p. 15.]

[33]Ibid.

[34]There are different models that some of the early promoters of TEE used to help them understand the variety of concepts that different people have had concerning the relationship between the clergy and the laity in the ministry of the church. One model was called the minister-layperson dichotomy. This can be illustrated in three different ways. In the first form, ministry is seen to be a distinct dichotomy of minister and laity in which neither is to cross into the other side.



In an age where lay involvement has begun to be stressed, the solution for some groups has been to shift the work balance line to show laity taking more of the work load and yet still keeping the separation between the



minister and layperson.

Some have taken the horizontal model of the dichotomy and made a vertical representation that they felt better showed the authority and supremacy of the minister. In this model, the involvement of the laity is recognised. Yet, at the same time, it conveys the idea that the ministry of the clergy and the layperson is still meant to be distinct and separate. "Activities of the clergy are limited to those of 'ministry' status, and 'suitable' activities for the laity are . . . of a lower nature." This model makes it seem as though pastors stand above the layperson - as though they stand on a pedestal - while the lay people of the church stand at a lower level. In many church situations status

Some of the changes in terminology from the Old Testament to the New Testament also promote this idea. There are two Hebrew words used to describe service in the Old Testament. The one word, *sarat*, describes the activities of Old Testament professional priests.[35] The other word, *abad*, refers to the activities of the congregation.[36] An interesting change takes place in the New Testament. The word which had formerly been used to delineate the activities of the ordained priests is now used to describe the activities of the entire body of Christian believers (1 Peter 2:9). The inference is that all believers are to take part in ministry.[37]

4.2.2 Ecclesiastical Extension

TEE also recognised that there are just not enough clergy

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has been maintained through the classification of jobs.

All three forms of the above model advocate the concept that certain activities should be limited only to ministers, while other activities should be performed only by lay people. They convey the message that status is maintained in the designation of jobs, not allowing us to see "ministry as the function of the body."

Fred Holland proposed another model which he feels better demonstrates what ministry really ought to be: ministry that is shared by both the clergy and the laity. His belief is that there is an in-between area which the pastor and the lay people can both share equally.

According to this model, the task of evangelism and the work of ministry is not to be performed by just a few trained and professional "kleros", but can be performed by all Christians. In other words, laity do share in the priesthood of holy service to God. Laity do have ministry responsibilities. They do have a responsibility of participating in God's propitiating activity of being agents of reconciliation between a loving God and a sinful world. [Taken from Fred Holland, "For Ministers Only: Training *for* and *in* Ministry," in *Discipling through Theological Education by Extension*, ed. Vergil Gerber (Wheaton, Illinois: Evangelical Missions Information Service, 1984), pp. 137-149.]

[35]W. Charles Arn, "Lay Ministry: A Closer Look," in *Church Growth - State of the Art*, C. Peter Wagner, ed. (Wheaton, Illinois: Tyndale House Publishers, 1986), p. 107.

[36]Ibid.

[37]Ibid., p. 108.

to accomplish the task of evangelism by themselves. James Kennedy states that, since over 99 percent of the church is made up of the laity, if they are "A.W.O.L. (absent without official leave), there is little doubt that the battle will be lost."[38] The International Missionary Conference of 1952 came up with the following statement:

> The best man to win another is the one who sits where he sits: the converted convict best wins other convicts; the farmer farmers; the factory worker factory workers . . . Acceptance of Christian witness is the task of the entire membership of the church. The special responsibility of the layman is to bear witness in the public life of the community, to set up signs of the kingdom in social righteousness and economic justice, as well as to take their share in the pastoral and evangelistic work of the church.[39]

With this in mind, the originators of TEE came up with what has been called ecclesiastical extension. Kinsler explained what this type of extension involved when he wrote, "The door to the ministry is open to all: many are encouraged to develop gifts; and all are considered ministers."[40] Emery and Winter also explained it by writing, "All must participate: numerical growth takes place only when there is active involvement by every joint."[41] Training, therefore, should be open to all members of the church.[42]

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[38]D. James Kennedy, *Evangelism Explosion* (Wheaton, Illinois: Tyndale House Publishers, 1970), p. 4.

[39]International Missionary Conference, 1952, Willigen, quoted in *Concordia Theological Monthly*, XXXI (September 9, 1960), p. 550.

[40]Ibid.

[41]"Self-Study Workshop on Theological Education."

[42]TAFTEE, *Prospectus for Bachelor of Theological Studies* (Bangalore: TAFTEE, n.d.), p. 3.

For this reason the originators of TEE sought to broaden theological training to include all levels of church leaders.[43] Kinsler and Winter wrote,

> Theological Education by Extension . . . needs to break down the dichotomy between clergy and laity by encouraging all kinds of leaders to prepare themselves for ministry. It stimulates the dynamics of ministry at the local level by training those men and women in the context of their own communities and congregations.[44]

Yet not all TEE programmes have advocated the breaking down of the clergy-laity barrier. In fact, some TEE programmes have merely used extension methods to extend the traditional clergy formation process.[45] Instead of extending the ministry to include a larger part of the church and inviting laity to be included in training, TEE, in certain places, is only being used to train a greater number of pastors, while still keeping the doors shut to laity who desire to study and be involved in the ministry of the church.

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[43]Kinsler, *The Extension Movement*, p. 49.

[44]Ibid., p. 8.

[45]Examples would be the PhilBest programme and The Ecumenical Baptist TEE programme of the Philippines. Both organizations' concepts about training were the same as those in the traditional seminary. [David Leslie Hill, *Designing a Theological Education by Extension Program: A Philippine Case Study* (South Pasadena: William Carey Library, 1974), p. 44, and "An Overview of TEE: Background, Rationale, and Methods," Unpublished paper produced by The Ecumenical Baptist of the Philippines, n.d., p. 6.]

4.3 TEE and the Contextualization of Method

The contextualization of method is another way in which TEE is supposed to be able to assist churches to experience numerical growth. In a self-study workshop on theological education, the advocates of TEE presented Paulo Freire's fundamental definitions of conscientization and domestication. The participants of this workshop called for liberation education through the method of problemization. "Instead of passing on to the student the knowledge and solutions and conclusions of others, education should be a process by which the student, together with others, reflects upon the problems of his world and he himself takes action to solve those problems."[46] This has been a major theme in extension studies.[47]

Many early practitioners of TEE hoped that the extension style of training would provide a more creative approach to education than the traditional, residential styles of schooling. As already stated, they wanted students to be active participants in the learning process instead of being passive listeners who needed everything to be "spoon fed" to them. The hope among the originators of TEE was that "active" students would become "active" participants in their communities. From its inception,

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[46]Guatemala Center for Studies in Theological Education and Ministry, Occasional Paper No. 1, n.d. (Ca. 1974-76), p. 24.

[47]The use of the words "emancipate" and "liberate" connotes the idea that oppressive historical factors are present that have helped to shape assumptions, values, attitudes, and behaviors in both the students and their teachers. These traits have had an attenuating effect on the development of leaders for society, as well as for the Christian church.

advocates of TEE were using terms such as conscientization and liberation, showing the influence of Paulo Freire.[48]

TEE accepted Freire's idea that, instead of passing on to students the knowledge and solutions and conclusions of other people, education needed to have a praxis approach whereby students, together with others, are given opportunities to reflect upon the problems of their environment and then encouraged to take action to solve those problems. In other words, the originators of TEE wanted to develop the problem-solving skills of their TEE students. This included equipping their students with what I will call "thinking skills" and "information gathering skills". Thinking skills refer to the ability to analyse and synthesise, apply and predict, and evaluate and judge. Information gathering skills refer to the ability to ask questions, to observe, to listen, and to gather different ideas related to the problem at hand.[49] Thinking skills and information gathering skills, called efficacy, are to be developed through the process of conscientization.[50]

In TEE, how successfully the process of conscientization

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[48]Lienemann-Perrin, *Training for a Relevant Ministry*, p. 218.

[49]Avery Willis, Jr. would describe the individual who has "information gathering skills" as one who is able to: (1) describe the conflict inherent in a problem, (2) identify the issues involved in the conflict, (3) discover the values which are reflected in the issue, (4) explore the cultural and sociological context that conditioned the values, and (5) determine the importance of the problem in relation to the context of ministry.

An individual with "thinking skills" is able to: (1) make a choice between issues and values embodied in a problem, (2) discover options, (3) weigh advantages and disadvantages of the options, (4) make recommendations to solve a problem, and (5) take steps to rectify the problem. [Willis, "Contextualization of Theological Education in Indonesia," pp. 160-161.]

[50]Most of these concepts were gleaned from Lee C. Wanak's article, "Emancipatory Theological Education," pp. 21-49.

takes place is supposedly determined by three things: (1) the format of the TEE study materials, (2) the use of "problem-posing" questions to generate discussion among TEE students, and (3) the performance of practical ministry assignments.[51]

4.3.1 The Format of TEE Study Materials

The TEXT-Africa committee, under the leadership of Fred Holland, met in the late 1970's to decide how the TEE books in Southern Africa would be written.[52] Two major decisions were made. The first decision had to do with language, and the second had to do with format.

4.3.1.1 Language. An important criteria for developing efficacy in the lives of theological students is to ensure that they are given study materials which they can read and understand.[53] The early TEE programmes of Southern Africa

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[51]Margaret Thornton, *Training TEE Leaders: A Course Guide* (Nairobi, Kenya: Evangel Press, 1990), pp. 4-12.

[52]When TEE first appeared on the scene in Guatemala, there were no TEE study materials available. The students were required to use the textbooks that the resident Bible school students were using. Great reliance had to be placed on the TEE students' reading skills and initiative for self-study. But what was discovered was that many of the extension students did not know how to cope with the traditional Bible college textbooks. Part of the reason for this difficulty was that many of the students had had very little formal education. Another factor was that a high percentage of them did not have strong reading abilities. This same scenario was identified with the initial TEE programmes in Africa.

[53]This, however, was not the early practice of TEE in Southern Africa. Initially, TEE study books were written in "simple" English. The reason that it was decided not to produce TEE books in the vernacular languages of the African people was because it was felt that it was almost impossible to produce the books in the 1,730 languages of Africa. The hope was that, once the English version TEE book came out, church groups who wanted to use it would take the intiative of translating it into the vernacular that they needed.

initially used TEE books which were written in English. It was discovered very quickly that, even though the English was simple, many Africans were not able to understand the lessons found in the TEE materials.[54] With the need to train individuals who do not know how to read English, TEE books have been, and are being, translated into the Southern African languages of siZulu, siSotho, siXhosa, chiShona, and xiTsonga.[55]

It must be pointed out, however, that the mere translation of a TEE book into a specific language may still not suffice for helping TEE students to understand its lessons and how they are to apply the information to real life situations. William Kornfield stressed this point when he wrote, "the cultural overhang so frequently characteristic of residence seminaries is also applicable to extension education."[56] Kornfield contends that most TEE study materials, which are written mostly by missionaries, continue to reflect a cultural transplant which is

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[54]Stephen Madelane, who had translated at least five TEE books into the xiTsonga language, answered, "It is very important!" Madelane reported that before TEE books were available in xiTsonga, they tried using the English ones. The TEE teachers tried to get the students in the class to discuss the lessons, but discovered that many of them came to class without having finished their assignments. The students were frustrated. They wanted to study, but they could not understand what the English was trying to say. They understood individual words, but not what they meant when they were all put together. [Interview with Stephen Madelane, April 1993, Acornhoek, South Africa.]

[55]The 175 students who took TEE classes in 1994 studied in a variety of languages: 68 studied in siZulu, 78 in xiTsonga, 24 in English, and 5 in siXhosa. SiZulu was predominately used by Zulus in KwaZulu and by the Ndebeles in Zimbabwe. SiXhosa was used by the Pondos in the Transkei. XiTsonga was used by people in Mozambique, as well as by the Shangaans who had settled in the Eastern Transvaal of South Africa. [Statistics retrieved from the office of the Regional Director of TEE for The Wesleyan Church in Southern Africa, Emmanuel Wesleyan Bible College, Manzini, Swaziland, 1994.]

[56]William Kornfield, "The Challenge to Make Extension Education Culturally Relevant," *Evangelical Missions Quarterly*, Vol. 12, No. 1 (January 1976), p. 16.

often times foreign to the thought patterns and norms of the recipient culture. Mere translation work will not solve this problem.[57]

4.3.1.2 Programmed Instruction. The second major decision that the TEXT-Africa committee made was that the extension materials would follow the programmed instruction format. The appeal of programmed instruction (PI) was based on three things: (1) PI can provide a framework whereby motivated students can study independently; (2) PI does not require frequent contact between teachers and students; and (3) PI allows the teacher to give more time to applications of content to the problem-world of the students.[58] There had already been some successful, secular uses of programmed instruction in Africa, which also added to its appeal.[59]

Programmed instruction (PI) is founded on the concept that humans supposedly have a desire to succeed. It is this strong need to be successful that allows programmed instruction to be

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[57]Evangel Press, which was producing the majority of TEE books being used in Southern Africa, had published 35 TEE books by the 1990's. It is interesting to observe that the main authors for 30 of these TEE books were missionaries. It must be noted that some of the 30 TEE books mentioned did cite an African writer, they were for the most part secondary authors, while the missionaries were the primary authors.

[58]Ted Ward, "Theological Education by Extension: Much More Than a Fad," *Theological Education*, 10.4 (Summer 1974), pp. 250-252.

[59]Dr. Cromoski, of the Programming Center at New York University, had visited Ghana and helped the government set up a training programme using PI. Clive Lawless was using programmed instruction to teach secondary school in Malawi. The Post Office Department of Zambia was using it for training its workers. An oil company in Kenya had printed a programmed instruction text to help local shop keepers. Thus, when the concept of programmed instruction was presented to the TEXT-Africa committee, they were already acquainted with it.

effective. The programmed study material guides learners toward making a desired response. Each time students make the correct response (which is success), they are positively reinforced by being told that they are correct. This satisfies the students' drive for success. Every time the drive for success is satisfied, the probability increases that the student will make the appropriate response to the given stimulus in future situations.[60] This is based on the *stimulus-response, Operant Conditioning model* of learning. This model was proposed by B. F. Skinner in 1954.[61]

In this model of training, three external learning conditions must be present: reinforcement, contiguity, and practice. Contiguity is the almost simultaneous occurrence of the stimulus and response.[62] In practice, what this means is that when a person responds correctly to a given stimulus, a reward is quickly given for reinforcement purposes. In teaching, this takes place in the following three steps: (1) The stimulus is presented to the student. (2) The student is assisted in making the desired response to the stimulus by means of clues,

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[60]Each time an incorrect response is given to a specific stimulus, it needs to be eliminated. The process of eliminating responses that are undesirable is known as extinction. Extinction takes place by failing to provide positive reinforcement or by providing negative reinforcement. Every time a response is not reinforced positively, or negative reinforcement is given, the probability that the student will repeat that response decreases.

[61]What this theory teaches is that when an individual establishes a connection between a stimulus and a response, learning has taken place. Learning is thus seen to be the controlling of particular stimuli and requiring specific required responses.

[62]Norman Anderson, "Educational Psychology and Programmed Instruction," in *Introduction to Programing*, edited by Martin Dainton (Channel Islands: World Evangelical Fellowship, 1977), pp. 49-50.

hints, or being directly told what the response should be. (3) When the student makes the desired response to the given stimulus, immediate reinforcement is given in the form of a reward. According to Skinner, it is the reinforcement that increases the possibility that the desired response will follow every time the student is presented with the given stimulus.

There are different forms of programmed instruction. The one that the majority of TEE programmes in Africa opted to use is the linear form. The linear programmed instruction format is distinguishable by frames. Each frame is composed of four sections: (1) simple cognitive input, (2) a problem or question, (3) an opportunity to make a response, and (4) immediate feedback. The reason for opting to use the linear programmed instructional frames was because it was felt by the early TEE writers that these frames utilised three educational principles which are basic to the way people normally learn.[63]

(1) Students learn best when they are able to associate new information with something that they already know.[64] This is the principle of moving from the known to the unknown. Programmed instruction is to begin where students are and then take them, step by step, into more complex material.

(2) Students learn best when they are given clearly defined objectives.[65] Good programmed instruction takes place when goals

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[63]Ward and Ward, *Programmed Instruction*, pp. 2-8.

[64]Ibid., p. 9.

[65]Ibid., p. 16, and Robert Mager, *Preparing Instructional Objectives* (Palo Alto, California: Fearon Publishers, 1962), p. 17.

are clarified in measurable terms. Objectives are meant to state what students should be able to do after they have finished the lesson or course, which they were not able to do when they began. They are to be student-centred instead of teacher-centred. Programmed instructional objectives are to state what the student will be learning to do, and not what the teacher will be covering or is hoping to impart.[66]

(3) Students learn best when they receive quick confirmation. Educators concur in their understanding that rewards help in the learning process.[67] The repetition that is found in programmed instruction produces very little development in the students unless they are given feedback which tells them whether what they have answered is correct or incorrect. In TEE students are told, almost immediately, whether or not their responses are on the right track.

To claim that programmed instruction has been accepted by all would not be correct. Since its introduction to TEE, programmed instruction has been a point of dispute. While some have praised programmed instruction, there are others who argue that it has frustrated TEE's goal of developing critically aware students.[68] This second group contends that programmed

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[66]Ibid.

[67]Goodwin Watson, "What Do We Know About Learning?" in *Readings in Curriculum*, 2nd ed. (Boston: Allyn and Bacon, 1970), pp. 286-287.

[68]Two examples of those who questioned the effectiveness of programmed instruction are William Kornfield, in "The Challenge to Make Extension Education Culturally Relevant," and Edward Brainerd, in "The Myth of Programmed Texts" *[Evangelical Missions Quarterly*, Vol. 10, No. 3 (July 1974), pp. 219-223.]

instruction has frustrated the process of conscientization. This in turn has the potential of hindering the numerical growth of the church.[69] The reason that this can happen is because of the nature of programmed instruction. By allowing for only one possible way of answering a given programmed instructional objective, students are practically forced to think only one way - the way of the "book". This does not lead to "creativity" in learning to help develop the efficacy of students.[70] In other words, programmed instruction can be an educational technology which reduces students to robots, in that the learner's behaviour is "shaped" towards a particular "behavioural outcome" which has been predetermined by the programmer. Students may learn how to give the correct answer, yet not fully understand what they are to do with the information as it relates to ministry and evangelism.

A predetermined answer also has the built-in danger of ignoring the needs of the individual student. Students are perceived to be passive receptacles of the instruction that is being given and programmed into the lesson. The critics of

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[69]The faculty of the Theological Education by Extension College in South Africa would be an example of those who consider programmed instruction to be a detriment to the process of conscientization and growth in the church. They contend that, since programmed instruction allows only one answer per question, this answer must be programmed beforehand in the instructional design. Because of this, the learning milieu and the role of the TEE instructor is not really taken into consideration. In fact, even the role of the learner is not taken into account, except as a passive receptacle of the instruction. Learning, therefore, becomes very mechanical. [L. A. M. Peters, *The Theological Education by Extension College: An Evaluation*, Thesis (University of the Witwatersrand, 1983), pp. 10-12.]

[70]According to Christine Lienemann-Perrin, a tension arose between Freire's theory and that of TEE. Freire felt that conscientization and TEE were incompatible, in that he felt TEE was manipulative, not allowing true dialoging to take place. [*Training for a Relevant Ministry*, pp. 218-222.]

programmed instruction contend that this produces a domination form of teaching, since it eliminates freedom of choice on the part of the learner. Because of this they see TEE, with its controlled proceedings and dogmatic blinkers, as being harmful to the students and their future effectiveness in the church.[71]

4.3.2 Problem-posing Questions

In addition to being concerned about the format of TEE study materials, contextualization of method is also concerned with how

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[71]Lucien Coleman did a comparative study of B. F. Skinner's concept of human nature and the New Testament views of man, with reference to methodology in Christian education. He arrived at a few conclusions. His main ones which relate to programmed instruction were:

(1) Programmed instruction is based on the concept that human beings are passive organisms instead of on the biblical model of human beings in relationship - relationship to God, to other human beings, and to themselves. As such, programmed instruction does not make provision for self-initiated activity on the part of the learner.

(2) While some results of learning in religious training may be stated in specifiable behavioural outcomes, many outcomes transcend categories of predictable behaviour and are not subject to empirical evaluation. As an example, how does one predict the attitudes, or the ethical responses, or the faith, or the commitment, of students?

(3) Although programmed instruction is goal-directed in a sense, it does not encourage goal-directed learning. The reason is that, in programmed learning, the learner's behaviour is shaped towards a particular "behavioural outcome" predetermined by the programmer. The learner's behaviour is not seen as an integrative process in which the learner is striving towards a goal. Instead, it is a series of steps in which discrete responses are reinforced singly.

(4) In programmed instruction, the responsibility for learning can be seen to rest solely upon the one who is doing the programming. In other words, it is the programmer's responsibility to identify the correct responses and to encourage conditions that elicit and guarantee those responses.

(5) Programmed instruction is based upon the external control of the learner's behaviour. It can actually eliminate freedom of choice on the part of the learner. The assumption that can be made is that the learner does not know what he needs to learn. It is the educators who know, and therefore they should be the ones who decide what should be learned. Thus the content of what needs to be learned is packaged in the programmed instruction format and imposed upon the TEE students. This is really no better than the lecture format that the early innovators of TEE criticised the residential school for. At its worst, TEE with its programmed instruction style of training can be an inhibitive, oppressive, confining, and domesticating experience. [Lucien Coleman, *A Comparative Study of B. F. Skinner's Concept of Human Nature and the New Testament Views of Man with Reference to Methodology in Christian Education*, an unpublished D.R.E. Dissertation (Louisville, Kentucky: Southern Baptist Theological Seminary, 1966), pp. 205-230.]

teachers should teach. In extension studies TEE teachers are supposed to help their students see themselves as conscious beings who need to actively interact with their surrounding environment.[72]

One way TEE teachers can encourage their students to become "conscious beings" is by asking them problem-posing questions as a means of generating dialogue. Dialoging with the other members of the TEE seminar is meant to help students develop efficacy.[73] It helps them to begin to make judgments on how they would execute different courses of action required to deal with prospective situations. By being given opportunity to discuss what is being taught, students begin the process of being equipped with the ability to think and to act critically in relation to their world.[74]

In extension studies, TEE class leaders are to act as facilitators and resource people. According to the Batlle, the TEE class leader is to be an "enabler", a "dialogue promoter", an individual who is familiar with the method of adult education and who fully utilises dialogue and other conversational methods. Since TEE students are adults, they should not be treated as

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[72]Fred Holland, *Teaching Through TEE*, p. 27.

[73]Wanak, "Emancipatory Theological Education," pp. 39-41.

[74]In the usual methodology of TEE, interactive dialoging is made possible by a basic process in which students are to begin by studying the cognitive material found in their books in advance of the TEE class. They are then to meet with others who are also studying the same materials to discuss what they have been studying. In their discussions, the students are to relate what they are learning to their on-going daily life experiences. What is actually learned is the result of dialogue and the exchanging of ideas by everyone in the learning situation, and not just the result of what the TEE class leader says.

children who need an authoritative figure over them. Instead, they need to be recognised as mature individuals with valid experiences which need to be shared with the other members of the class to enhance the learning experience.[75] TEE class leaders are to employ and encourage the use of dialogue as the starting point for eventual transformation in the lives of the students.[76] Once students have been transformed, the hope is that they will then become instrumental in the transformation of their societies.[77] In other words, TEE class leaders are to help their students move from a passive attitude concerning their world to a more active one, so that they can become subjects of their own development.[78]

It must be noted, though, that what has been stated is often the ideal. The desire to develop a theological training program which promotes conscientization among its students has not been

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[75]Hill, *Designing a Theological Education by Extension Program*, pp. 55-65.

[76]I am defining transformation as the empowering of individuals who have had low levels of efficacy to become individuals who are able to make judgments about their situations and then organise and execute courses of action required to attain designated types of performance. In other words, it is helping people to be able to control and regulate their world.

[77]Even though TEE has promoted the concept of dialogue as a method of learning which leads to liberation, the reality has been that this has not always taken place. In some situations TEE has actually been used to instill certain teachings that have led to greater domesticated-oppression. Kinsler recognised that in some places TEE has been used to "indoctrinate and control more efficiently and widely than ever before." In those situations, TEE class leaders have dogmatically taken control of class meetings and lectured on what they felt their students needed to hear and know. Student interaction and dialogue are kept at a very low level. [Ralph D. Winter, ed., *The Extension Movement* (South Pasadena, California: William Carey Library), p. 49.]

[78]Batlle, *Theological Education by Extension*, p. 18.

shared by all TEE programmes.[79] While some TEE programmes do stress the benefits of dialogue, there are a number of other TEE programmes which continue to use the lecture form of training.[80] Esterline contends that this occurs in many TEE programmes which are supported by individual church groups which are primarily concerned with the spread of their own specific theological and ideological perspectives. They are concerned mostly with the presentation of biblical and theological materials in a simplistic form, requiring their students to merely memorise the information given. The products of these TEE programmes are "parrots".[81]

4.3.3 Practical Assignments

Practical assignments are also supposed to be incorporated in the teaching method of TEE as a means of helping students to look at, and then become an active participant in, their

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[79]James Goff claimed that TEE methods, as developed in South America, were used as a means of extending missionary control over younger churches. He contends that the method of extension has actually presented the churches in Latin America with pre-packaged theology created in North America. He claimed this because nationals were not brought into the planning of TEE. Furthermore, he contends that with so many of the TEE study materials being written by missionaries, their content reflects a conservative Anglo-Saxon culture which is committed to cold war mythology, abhors socialism, and proclaims allegiance to economic free enterprise. [Goff, *Risk*, pp. 32-36.]

[80]The PhilBest TEE programme is a good example of this. The guidebook for this programme states that the materials found in the study materials should be presented to the students in lecture form. Another example is the Christian Missionary Alliance TEE programme in Cambodia. The director of this programme told me during an interview with him that teachers are told to lecture and that the value of dialogue and interaction with the students is not stressed. [Interview with Rev. Sambath Van and Rev. Paul Masters, Phnom Penh, April 1996.]

[81]David Esterline, *A Proposal for the Evaluation of Theological Education by Extension*, dissertation (Berkeley, California: Grace Theological Union, 1985), p. 104.

situations. The desired goal is that, by doing the practical assignments, TEE students will be able to identify the different needs which surround them and then seek to find ways to deal with them. It is as TEE students get involved in their local situations and deal with the needs in these situations that the church will be able to experience numerical growth.[82] Successful completion of these assignments helps to instill in the students the idea that they do not have to be passive onlookers who need to wait for someone else to come solve their problems for them. Instead, they can actively deal with their own problems. This creates a sense of confidence, helping them to realise that they can make a positive difference in their churches, as well as in their communities.

4.4 Summary

There are three principles of contextualization found in TEE, which, when functioning properly, can assist churches to experience numerical growth.

First, TEE which promotes the contextualization of liberation seeks to empower individuals for leadership right within the communities which they are already a part of. The combination of theoretical study and ministry in one's own context allows TEE students to study without cultural disruption. This, supposedly, helps to produce individuals who will be able

[82]Lois McKinney, "Why Renewal is Needed in Theological Education," in *Evangelical Missions* (April 1982), pp. 187-189.

to relate to those inside the church, as well as to those who are outside the church.

Secondly, TEE seeks to involve both clergy and laity in ministry. It attempts to do this in two ways: (1) by offering training to clergy which will supply them with the tools, insights, knowledge, and spiritual formation needed to help them prepare laity for ministry, and (2) by being a training tool which the laity can use to become prepared for their ministries. Promoters of TEE contend that churches have a better chance of growing when both clergy and laity are involved in ministry.

Thirdly, TEE uses methods of training which help students to become active participants within the contexts in which they are living, working, and ministering. The formation of active participants in TEE is, in part, promoted by how the TEE books are written, how TEE teachers conduct their classes, and how practical exercises are integrated in the training process.

CHAPTER FIVE

RESEARCH METHODOLOGY

The research being done for this thesis is being performed from the perspective of practical theology. This thesis does not depart from the point of view that a consensus has been reached regarding the question, "What is practical theology?" There is, however, a growing consensus that practical theology can also be regarded as communicative actions in service of the gospel.[1] Both in Germany and in the Netherlands, at least three approaches to practical theology can be distinguished.[2] Within the South African context, in which this research was performed, at least

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[1]J. Firet, "Communicatief Handelen in de dienst van het Evangelie," in *Spreken Als een Leerling: Praktisch-Teologische Opstellen* (Kampen: Kok, 1987), p. 260.

Although it has already been quite a few years since Firet passed away, "practical theologians" are still confronting each other about the "selbverstandnis" of this discipline. Firet stated that, although there may be no consensus about this issue, practical theologians have at least accommodated themselves with a "disciplinary matrix", and this matrix can be described as communicative actions in service of the gospel.

[2]See J. A. Wolfaardt, *Practical Theology: Study Guide for PTH 400-5*, [(Pretoria, South Africa: University of South Africa Press, 1991), pp. 83-97].

At least three possible approaches can be determined in Germany: (1) the empirical-analytical approach of Bastian and Dahm; (2) the dialectic-ideological critical approach of theologians like Otto, Greinacher, and Spiegel; and (3) the position of Baumler, Zerfass, and Stollberg.

Also refer to J. J. Sien Gerber, *Ghetto of Woestyntog? 'n Ondersoek na die Geloofsbeeld in die Kategesemateriaal van die Nederduitse Gereformeerde Kerk* [(Pretoria, South Africa: University of South Africa Press, Unpublished DTh thesis, 1994), pp. 24-25]. He states that in the Netherlands at least three positions may also be designated: the hermeneutical orientation, the empirical-analytical positions, and the political-theological approach.

three approaches to practical theology may also be identified.[3] The diaconological approach regards the Bible as its only source of knowledge, and it is clergy-oriented.[4] The contextual approach of De Grucy, Cochrane, and Peterson focuses on the transformation of the context of people;[5] and the correlative approach is being used by Pieterse at the University of South Africa.

This thesis will, to a large extent, follow the correlational approach of Pieterse.[6] According to Pieterse, some important gains have been made by following this approach. Practical theology has done away with the dualism between scientific formation of theory and a pragmatic operational approach. Like science, it focuses on concrete operations. The theory-praxis problem has been overcome. Practical theology is no longer the application of the theories of other disciplines. It has become an autonomous and creative partner of the other theological disciplines. There is now an interdisciplinary cooperation with the social sciences.[7]

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[3]See, in this regard, C. Burger, *Praktiese Teologie in Suid-Afrika* (Pretoria, South Africa, 1991).

[4]For a comprehensive discussion of the diaconological approach, see A. G. van Wyk, *'n Evaluering van die grondslae van die diakonologiese benadering vanuit 'n prakties-teologiese perspektief*, Unpublished DTh thesis (Pretoria: University of South Africa, June 1989).

[5]J. R. Cochrane, J. W. DeGruchy, and R. Petersen, *In Word and Deed: Towards a Practical Theology of Social Transformation* (Pietermaritzburg: Cluster Publications).

[6]H. J. C. Pieterse, *Praktiese Teologie as kommunikatiewe handelingsteorie* (Pretoria: RGN-Uitgewers, 1993).

[7]See Pieterse, *Praktiese Teologie as kommunikatiewe handelingsteorie*, pp. 107-116.

The research being done for this thesis departs from the point of view that practical theology is about communicative faith operations. For this reason, the issue of the contextualization of TEE within The Wesleyan Church in Southern Africa is being done from an empirical approach. It must be made clear that I do not pretend that this is the only way to do this research project. The approach I am using seeks to focus on the faith experience of people instead of the traditional approach that sees theology primarily as "knowledge about God".

The aim of this research project is to try to determine whether or not the TEE programme of The Wesleyan Church in Southern Africa has been effectively contextualized to help churches see numerical increases in church attendance and in new congregations being formed. For the purpose of this research, three aspects of contextualization will be examined in relationship to The Wesleyan Church's TEE programme: (1) Content, focusing upon the theme of "Liberation"; (2) Methodology, focusing upon the theme of "conscientization"; and (3) Structures, focusing upon the theme of "involvement in context".[8]

This chapter presents the motivations and methods that were used in performing this research project, including the following: rationale behind the comparative method, subject selection, instrumentation, procedure, and statistical analysis.

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[8]Kinsler, "Extension," *Learning in Context*, pp. 27-38.

5.1 Rationale behind the Comparative Approach

While ministering in Southern Africa, an observation I made was that, while the districts of the Wesleyan denomination in South Africa, Swaziland, and Zimbabwe were reporting a decline in both church attendance and the number of churches they had, the Mozambican district was reporting increases in both of these categories.[9] I shared this observation with Rev. Samson Sigwane, Regional Superintendent of The Wesleyan Church in Southern Africa. I also shared with Rev. Sigwane the thought that it did not seem as though the TEE programme within the districts of The Wesleyan Church in South Africa, Swaziland, and Zimbabwe was being very effective in helping the church to experience numerical growth, whereas the opposite was true in Mozambique. I hypothesized that it was probably because the TEE programme in South Africa, Swaziland, and Zimbabwe was not adequately relating to the context of these countries, while the TEE programme in Mozambique was effectively relating to the context. At this point Rev. Sigwane suggested that I do research comparing the TEE programme of Mozambique with the TEE programme of South Africa,

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[9]At first I thought that a major reason for the reported decline in The Wesleyan Church could have been because of the political climate in South Africa, Swaziland, and Zimbabwe. However, upon questioning different denominational leaders and missionaries, I found that this trend was not necessarily happening in other church groups. The Brethren in Christ Church of Southern Africa, during the same time, had been experiencing consistent numerical growth for approximately ten years (1980 to 1991). [Conversation with Bishop Ndlovu of the Brethren in Christ Church, Bulawayo, Zimbabwe, 1993, and conversation with Dr. Darrell Climenhagen, missionary with the Brethren in Christ Church, Bulawayo, Zimbabwe, 1991.] The Southern Baptist Church also has been experiencing substantial growth in both church attendance and the number of new churches planted for the past fifteen years in Southern Africa. [Conversation with Rev. Quinn Morgan, Missionary with the Southern Baptist Church, Bulawayo, Zimbabwe, 1993.]

Swaziland, and Zimbabwe, as a means of determining whether or not my hypothesis was correct.[10]

5.2 Subject Selection

In order to collect data that would help me to describe, explain, and make conclusions for my thesis, I needed to demarcate the population that I would be working with.[11] Since I am investigating the TEE programme of The Wesleyan Church in Southern Africa, individuals who have studied with TEE and/or were actively involved in TEE in The Wesleyan Church of Southern Africa were selected as the target population. The names and addresses of present and former TEE students, TEE teachers, and TEE administrators were obtained from the Regional TEE Director's office.[12]

I set certain qualifications that would determine which individuals were to be included in this population: (1) they had to be black African, (2) they had to be Christian, (3) they had to be attending a Wesleyan church, (4) and they had to have studied or taught at least two TEE books. Below are the factors that motivated me to adhere to these qualifications.

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[10]This research project is exploratory in nature. The results obtained from this study will be shared with the administration of Wesleyan World Missions to help them to better understand how TEE has been operating in Africa, as well as to help them make future plans for TEE in other countries that The Wesleyan Church is entering.

[11]E. Babbie, *The Practice of Social Research*, 2nd edition (Belmont: Waldsworth Publishing Co., 1979), pp. 172-181.

[12]Regional TEE records were obtained from Emmanuel Wesleyan Bible College in Manzini, Swaziland.

5.2.1 Black African

For many years The Wesleyan Church in Southern Africa was divided into two major groupings: the "bantu" group and the "European" group. Administratively, each group operated separately. In the past, the TEE programme investigated in this research fell under the black African administrative sector of The Wesleyan Church in Southern Africa. The tribal groups represented include Zulus, Sothos, Shangaans, Xhosas, Pondos, Ndebeles, and Shonas. Though The Wesleyan Church in Southern Africa does have a European District, TEE has not been used as a theological training tool for its members. For this reason this research will not be investigating TEE among the European members of The Wesleyan Church in Southern Africa.

5.2.2 Christian

On the application forms for TEE student enrollment, one question that each student is expected to answer is, "Have you asked Jesus Christ to forgive you of your sins and to be the Lord of your life?" According to a ruling by the Regional Board of Administration of The Wesleyan Church in Southern Africa, an individual is not allowed to enroll in TEE studies or teach TEE unless he or she has answered the above question in the affirmative.[13]

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[13]"Minutes of the Regional Board of Administration of The Wesleyan Church in Southern Africa, 1970," p. 3.

It must be noted that this question has not been interpreted by all the applicants to the TEE programme of The Wesleyan Church in the same way. A few of the applicants wrote on the forms such things as, "What do you mean by Jesus being Lord?", "How can anyone know for sure if Jesus has really forgiven him or not?" and "I do not really understand the question, but since I want

5.2.3 Wesleyan Church Attendance

TEE students, administrators, and teachers who were asked to participate in this research also needed to be affiliated with the Wesleyan denomination of Southern Africa. This means that they attended a Wesleyan church, a Wesleyan preaching point, or a Wesleyan house fellowship in the countries of South Africa, Swaziland, Zimbabwe, or Mozambique.[14]

5.2.4 Length of Study

As I began to look at the list of individuals who had been, or were, involved with TEE, I observed that some of the students who were enrolled had not yet completed a TEE course or had only studied the very simple TEE book entitled *A Bible Study for New Christians*. At this point I decided that it would probably be best if I contacted individuals who had completed at least two TEE courses. This would mean that they had spent at least twenty weeks in study, culminating in taking the final exams for the courses they had studied and receiving certificates of completion. I felt that, in order for an individual to be able to help me with my research, they needed to have a basic knowledge and understanding of TEE. Students who had studied the simple TEE book, *A Bible Study for New Christians*, were not required to meet with other students in a class/seminar

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to study I am checking 'Yes'."

[14]The classifications of churches are established in *The Discipline of The Wesleyan Church 1972*, on pages 58 to 60.

situation. They were only required to meet with one person, a mentor, who guided the new believer through the lessons. In other words, the procedures for studying *A Bible Study for New Christians* are not the same as the procedures for studying other TEE books.

I also felt that a person who had gone through at least two TEE courses would have had sufficient time to be able to evaluate their training with extension and therefore be able to give needed input regarding their thoughts and feelings about the effectiveness of TEE as a theological training tool.

From the 278 names found on the TEE enrollment records, 175 individuals met the above requirements. Since this number was not very large, Rev. Sigwane recommended that I try to involve all of them in my research. Upon his recommendation I sent a letter to the 175 TEE students, asking them if they would be willing to help me (Appendix A). Of the 175 students to whom I sent letters, 132 actually became involved in helping me with my project.

Those who agreed to assist me possessed the following characteristics. From this group, 2.3 percent (three) were 20 years old or younger; 11.4 percent (fifteen) were in the 21-to-30 age group; 70.4 percent (ninety-three) were in the 31-to-44 age group; and 15.9 percent (twenty-one) were 45 years old or older. Thirty-one percent of the students were females, and 69 percent of them were male. Thirty-six percent of the respondents had less than a Standard six education (the beginning of secondary

school education), and 64 percent had attended Standard six or above. Regarding church involvement, 13 percent of the TEE students were actively serving as lay pastors of Wesleyan congregations, while 87 percent were lay people. Of the laity involved in the TEE programme, 76 percent were active in their respective churches. This meant that the individual either served as a Sunday school teacher, a treasurer, a greeter, an usher, a music leader, or a choir member, etc. Of the respondents, 58 were from Mozambique, while 74 were from South Africa, Swaziland, or Zimbabwe.

5.3 Instrumentation and Analysis

Four questionnaires were used to collect information: (1) *Your Feelings About TEE*, (2) *Needs in Africa Survey*, (3) *TEE Ministry to Needs*, and (4) *TEE Questionnaire*.

5.3.1 *Your Feelings about TEE*

The first questionnaire used to gather information was administered during the early stages of the research project. I wanted to discover what the general attitudes of Wesleyan pastors were regarding the TEE programme. To try to ascertain these attitudes, a simple questionnaire titled *Your Feelings about TEE* was presented to the 45 Wesleyan pastors who were attending the 1993 ministerial retreat held in Swaziland (Appendix B). They were asked to respond to two statements:

(1) TEE is a good way to train for the pastoral ministry; and (2) TEE is a good way to train laity to help in the church.

5.3.2 *Needs in Africa Survey*

A second questionnaire was formulated to help me to discover whether or not those involved in TEE felt as if their extension classes were effectively dealing with the perceived needs of the African people. The TEE students who agreed to participate in my research were sent a needs survey questionnaire called *Needs in Africa Survey* (Appendix C). They were asked to respond to the question, "What are some of the needs, problems, and social-political issues that you encounter?"

Once responses were received for the above questionnaire, the answers were identified. Each need, problem, or issue was then written up in the form of a statement. The statements were put into a list form, and the TEE respondents were asked to indicate whether or not they felt the statement represented a real need. The responses were then tabulated and separated into four categories (very common needs, common needs, minor needs, and very minor needs), by order of descending frequency.

5.3.3 *TEE Ministry to Needs*

A follow-up questionnaire, *TEE Ministry to Needs*, was given to the TEE student-respondents so they could indicate which items on the needs list they felt had been dealt with in TEE

(Appendix C). Their responses were then tabulated and put into a descending percentage scale.

5.3.4 *TEE Questionnaire*

The fourth questionnaire developed for this research was a seven-page questionnaire based upon the Likert Attitude Assessment Scale, simply entitled *TEE Questionnaire*.[15] The format of the *TEE Questionnaire* was drawn up to ensure a high response rate, with minimum interviewer bias. No more than twenty words were written for each item on the questionnaire.[16] J. Nunnally also recommends that an assessment instrument have at least 20 to 30 items to provide a reasonable internal consistency or estimate of reliability.[17] The *TEE Questionnaire* has 40 items.[18] A copy of the questionnaire can be found in Appendix D.

A pre-test English *TEE Questionnaire* was mailed to ten individuals. The ten were individuals who were either district TEE directors who were teaching TEE (3 individuals) or TEE

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[15]Earl Babbie wrote that one should maximize the "white space" when one is creating a questionnaire. Squeezed-together questionnaires, such as putting several questions on a single line, abbreviating questions, and trying to use as few pages as possible, may cause respondents not to answer certain questions or to misinterpret some of the questions. [Earl Babbie, *Survey Research Methods* (Belmont, California: Waldsworth Publishing Co., 1990), p. 135.]

[16]A. M. A. Hassan and R. L. Shrigley, "Designing a Likert Scale to Measure Chemistry Attitudes," in *School Science and Mathematics*, 1984, p. 84.

[17]J. Nunnally, *Psychometric Theory* (New York: McGraw Hill, 1967), Chapter 11.

[18]Once the items were drawn up, they were submitted to Dr. Philip Capp, former principal of the Evangelical Bible Seminary of South Africa. Dr. Capp, an expert in the area of extension studies, helped ensure that the items were clearly stated.

students (7 individuals) who had a strong command of the English language.[19] Of the 8 individuals (80%) who returned the pre-test, 4 found it interesting, 3 found it fairly interesting, and 1 found it not very interesting. It took an average of 33 minutes to complete the questionnaire, and 7 individuals found that it was about the right length.

The questions in the pre-test questionnaire were written in a random way. The reason I did it this way was that I did not want the presence of one question to affect the answers given to questions which were to follow.[20]

From the comments returned with the pre-test, it was also determined that, if the *TEE Questionnaire* was going to be used among TEE students who did not know the English language, it would need to be translated into the vernacular of the people. For this reason the questionnaire was then translated into siZulu and xiTsonga.[21]

The *TEE Questionnaire* was divided into three parts.

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[19]The TEE directors were: Mr. Billy Niemack (Port Shepstone, South Africa), Mr. Naphtali Langa (Acornhoek, South Africa), and Mr. Lance Mbokazi (Piet Retief, South Africa). The TEE students were: Mr. Walter Lebyane (Tsakane, South Africa), Mrs. Annie Makusha (Bulawayo, Zimbabwe), Mr. Isaiah Kalenge, (Mvuma, Zimbabwe), Mr. Stephen Madelane (Acornhoek, South Africa), Mrs. Miriam Gonera (Bulawayo, Zimbabwe), Mr. Samuel Maseko (Pimville, South Africa), and Mr. Daniel Khumalo (Springs, South Africa).

[20]Earl Babbie relates an example of how one question can affect the answers to another question. He states that if a number of questions are given which focus upon the dangers of pollution in America, with a subsequent question asking respondents what they believe is a danger in the States, the answer "pollution" will have a greater chance of being cited. [Babbie, *Survey Research Methods*, p. 141.]

[21]SiZulu was chosen for those who spoke siZulu, siNdebele, and siXhosa. XiTsonga was chosen for those living in Mozambique and along the northeast border of South Africa.

5.3.4.1 Part 1: General Information. The first part of the questionnaire sought to get basic information about the respondents, the district they came from, and their level of involvement with TEE. One major reason this information was important is because I needed to determine which responses were from South Africa, Swaziland, and Zimbabwe, and which responses were from Mozambique.

I asked the respondents not to record their names on the questionnaire. My reasoning was that if they were not required to write their names they would feel more free to respond as they truly felt, without fearing they would be penalized for responding a certain way.

5.3.4.2 Part 2: Responses. In part two of the questionnaire, 40 statements were presented. The statements sought to determine whether or not the respondents felt the TEE programme they were involved in was contextualized. The respondents were to respond to each of the statements by circling a number from 1 to 5, with "1" meaning that the respondent "strongly disagreed" with the statement and "5" meaning that they "strongly agreed" with the statement. From the outset they were told that there were no right or wrong answers. They were to respond with their immediate reaction.

5.3.4.3 Part 3: General Responses. To allow the respondents to have opportunity to share other thoughts

pertaining to the TEE programmes in which they were involved, two questions (which they had the option of answering or not answering) were presented: "Do you think that the TEE courses you studied were contextual or not contextual enough?" and "Do you have any other suggestions as to how the TEE programme could be improved?"

The responses that were received from the *TEE Questionnaire* were then statistically analyzed to determine how the responses from South Africa, Swaziland, and Zimbabwe compared with those from Mozambique. Fred Kleringer contends that there are times a person can make inferences about the relationships between variables without analysis when the data is so obvious.[22] As I began to graph the data which was received, I observed that there were certain items for which the relationship between the responses from Mozambique and the responses from South Africa, Swaziland, and Zimbabwe were too close to make a judgment on. For this reason I decided to use the measure of association called the "coefficient of concordance, W", which has been worked out by M. Kendall. Kendall's statistical analysis gives us the degree of agreement or association that exists between the responses for each item on the *TEE Questionnaire*.[23] The coefficient of concordance, "W", reveals the average agreement, on a scale from .00 to 1.00. When "W" is .80 or higher, then the relationship between the responses is evidence that there is

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[22]Fred Kerlinger, *Foundations of Behavioral Research*, 3rd ed. (New York City: Holt, Rinehart, and Winston, 1986), p. 16.

[23]Ibid., p. 273.

a high degree of agreement. Anything lower than .800 shows that the degree of agreement is not very high.[24]

5.4 Data Collection

5.4.1 Relational Foundations

In order to gain an understanding of the history of TEE in Africa, I began to identify individuals who were, or had been, involved in TEE in Southern Africa, both inside and outside the Wesleyan denomination.[25] I sought those who were outside the Wesleyan denomination to obtain general information about TEE in Africa, and I approached those "inside" The Wesleyan Church to gain an understanding of the history of TEE within The Wesleyan Church of Southern Africa.[26]

The "inside" leaders I made contact with included past and present TEE teachers; missionaries; TEE students; denominational leaders, including the Regional Superintendent and district superintendents; and local church pastors. My initial contact with these individuals was by means of a letter (see Appendix E). From the fifty-five letters I sent out, I received five

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[24]Ibid., p. 274.

[25]The "outside" leaders I identified were: Stewart Snook, missionary educator with TEAM; Fred and Grace Holland, missionaries with the Brethren in Christ Church; Derek Brown, missionary with African Inland Mission; and Philip Capp, principal of Evangelical Bible Seminary of South Africa.

[26]The initial "inside" leaders I identified were: Rev. Samson Sigwane, Regional Superintendent; Rev. Orai Lehman, missionary educator; Rev. Robert Cheney, missionary educator; Rev. Richard Nukery, district superintendent of the Far North - Venda district; Rev. Naphtali Langa, former Bible school principal; Rev. Israel Langa, Swaziland district superintendent and Bible school teacher; and Rev. Elimon Shabangu, district superintendent of the Reef (Johannesburg) district.

responses. A list of those I sent letters to can be found in Appendix F. With so few responding to my letter, I decided that, in order for me to get the needed information I would need for my research, I would have to visit and interview people personally.[27]

5.4.2 Literature Search

Available literature pertaining to the research project was also obtained. This included investigating the contents of journals, books, brochures, reports, catalogues, minutes of meetings, general letters, course syllabi, and any other information on, and relating to, the TEE training programme.

5.4.3 Interviews

I also had interviews with authorities, teachers, students, and others who are, and who have been, involved in the TEE programme of The Wesleyan Church. In 1993 and 1994 I was on the road 253 days gathering information concerning the TEE programme of the Southern Africa Region of The Wesleyan Church. During this time I was able to interview twenty-nine individuals who were involved with TEE.[28] A list of those I interviewed and my

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[27]Individuals like Rev. Israel Langa (assistant principal of Emmanuel Wesleyan Bible College) and Rev. Samson Sigwane (Regional Superintendent of The Wesleyan Church) encouraged me to interview individuals instead of trying to obtain information by means of letters. Part of their rationale was that Africans tend to respond more readily to personal contact than to impersonal letters.

[28]Before the interview sessions took place, an outline of the questions which needed to be asked was formulated. The initial questions were very general. A careful record of the responses was then kept. After the interview, the data collected was reviewed, and responses that reflected upon

motivations for interviewing them can be found in Appendix G.

Because I can speak the siZulu language, interviewing those who spoke siZulu was not a problem for me. But when I had to interview respondents who could only converse in siPedi, or siXhosa, or xiTsonga, I had to rely on the assistance of translators.[29]

James Spradley talks about two types of interviews: the non-structured interview and the semi-structured interview.[30] I decided to use the semi-structured interview. I chose this method because I felt that it would allow me to get the information I was seeking more quickly than the non-structured interview.[31] My purpose in using the semi-structured interview was three-fold: (1) to help clarify unclear information from the responses to the *Needs in Africa Survey* and the *TEE Questionnaire*, (2) to see if those who were being interviewed agreed or disagreed with the results of the different items on the questionnaires, and (3) to allow me to be able to probe and gain added information which may have been lacking regarding the TEE programme.

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the research question were "minuted".

[29]Those who assisted me in this task were: Mr. Billy Niemack (siXhosa), Mr. Stephen Madalane (siPedi), and Mr. Z. S. Buduie and Mr. Philipe Macaringue (xiTsonga).

[30]James Spradley, *The Ethnographic Interview* (New York: Holt, Rinehart, and Winston, 1979), pp. 58-68.

[31]In the non-structured interview, the initiative is almost completely in the hands of the respondent. In this type of interviewing, the interviewer's function is simply to encourage the respondent to talk about a given topic with a minimum of direct questioning or guidance. I opted not to use this method because I felt that it would take too long to try to get the information I was seeking.

While conducting the interviews, I adhered to the following guidelines. First, I explained to the individuals I was interviewing what my project was all about. Second, I explained to them how and why I was going to record the information. I stated, "I would like to take notes as we talk so that I can write down what you tell me, so that I will be able to refer to the information again when I have to start compiling and writing my research paper." Third, at the end of the interview I reviewed, with the respondent, the information I had written down to ensure that I had recorded accurately what he or she had shared.

5.4.4 Participant Observation

A fourth way in which I collected needed information was to become involved in various TEE classes as a participant observer.[32] In order to do this, I asked permission from district TEE directors and TEE class leaders to enter TEE classes as a passive participant.[33]

By being an observer I was hoping to accomplish at least three things. First, I was hoping that what I observed would become a springboard for further inquiry. Second, I was hoping that what I was observing would provide me with data that would

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[32]A participant observer is one who is involved in the social setting while recording events. [James Spradley, *Participant Observation* (New York, New York: Holt, Rinehart, and Winston, 1980), pp. 53-61.]

[33]A passive participant is present at the scene of action but does not necessarily fully participate in what is going on. The observer finds an "observation post" from which to observe and record what goes on. If the passive participant occupies any role in the social situation, it is that of being a "bystander", "spectator", or "loiterer". [Ibid., p. 59.]

give me insights and clues as to what questions I needed to ask when I began interviewing. Lastly, I was hoping that I would gain data that I would be able to compare and check with information I had already obtained.

I participated as an observer in nine TEE class situations within The Wesleyan Church districts of Qhubekani, Zimbabwe, Far North (Venda), Reef (Johannesburg), Transkei, and Mozambique.

5.4.5 Special TEE District Meetings

Special TEE district meetings were held in which those participating in TEE were invited to discuss and evaluate the TEE programme of The Wesleyan Church. These meetings were usually conducted while I was visiting the different districts to conduct classes for Emmanuel Wesleyan Bible College. District leaders, district TEE directors, TEE teachers, and TEE students were invited to these meetings. The format was very simple. The conferences were either moderated by the district superintendent or district TEE director.[34] Three initial questions were presented: (1) "What are some good points about TEE?" (2) "What are some bad points about TEE?" and (3) "How can TEE be improved within the district?" These questions were used as a means of raising other issues regarding TEE and encouraging

[34]During these meetings I recorded the proceedings, making special note of information that specifically related to my research. However, instead of being an active participant in the meetings I took on the role of passive participant.

the participants to verbalize what they thought.[35]

5.4.6 *TEE Questionnaire*

One hundred and seventy-five TEE questionnaires were given to participants in the TEE programme in the Southern Africa Region of The Wesleyan Church, in order to try to ascertain their feelings about the effectiveness of the TEE programme of which they are a part. To ensure that I would get the responses back, I asked the district TEE directors to hand out the questionnaires, as well as to retrieve them for me. Many of the TEE directors gave the questionnaires to the students when they came to take their TEE exams. Each packet of questionnaires was accompanied by a cover letter, which the individual who was administering the questionnaire for me was to read to the respondents before asking them to respond. A copy of this letter can be found in Appendix H. The letter explained why I was asking them to fill out the questionnaire, thanked them for their assistance, and gave them general directions how to fill out the questionnaire. Once the questionnaires were filled out, the TEE director returned them to me.

[35]Conferences were held in the Mozambique District, the Zimbabwe District, the Qhubekani District, the Transkei District, the Reef District, and the Casteel District.

5.5 Summary

As I began my research, I demarcated the population that I would be working with. The population I would be working with would be black Africans, Christians, attenders of Wesleyan churches in Southern Africa, and individuals who had completed at least two TEE courses.

I then proceeded to develop questionnaires to help me obtain the information that I needed from the demarcated population. The first questionnaire, *Your Feelings about TEE,* was designed to discover the attitudes of pastors regarding the TEE programme. The second questionnaire, *Needs in Africa Survey,* was designed to discover what the TEE students perceived to be needs in their respective contexts. The third questionnaire, *TEE Ministry to Needs,* was a follow-up questionnaire designed to see if the TEE students felt that the needs they identified in the second questionnaire were being adequately dealt with in their TEE class meetings. The fourth questionnaire, *TEE Questionnaire,* was designed to discover whether or not the TEE students in Southern Africa felt that their TEE programmes were dealing with the three aspects of contextualization: liberation, structure, and methodology.

Other things that I did to obtain needed information were: to research literature which pertained to my topic of research, to interview individuals who were (and are) associated with TEE, and to become a participant observer of different TEE programmes of The Wesleyan Church in Southern Africa.

CHAPTER SIX

RESEARCH FINDINGS, STATISTICAL ANALYSIS, AND EVALUATION

In order to discover how well the TEE students in South Africa, Swaziland, Zimbabwe, and Mozambique felt TEE was dealing with the different aspects of contextualization, three questionnaires were drawn up, interviews were conducted, and on-sight observation in TEE classes was conducted. This chapter records research findings and statistical analysis of the findings.

6.1 Perceived Needs of TEE Students

In order to ascertain what the perceived needs of the TEE students in The Wesleyan Church in South Africa, Swaziland, Zimbabwe, and Mozambique are, each of the TEE student respondents was asked to respond to the question, "What are some of the spiritual needs and social-political needs/issues that you encounter as individuals living in Africa?"[1]

The answers received from the respondents were identified;

[1]This question was asked in the African languages of siZulu, chiVenda, siPedi, xiTsonga, and siXhosa. This was done so that the respondents could answer the questions either in their own vernacular or in English.

and each identified need, problem, or issue was then written up in the form of a statement. The statements were put into a list form, and the TEE students were then asked to indicate whether they felt the item was an actual need or not. The responses were then tabulated and separated into four categories (very common needs, common needs, minor needs, and very minor needs), by order of descending frequency. Below are the results of the *Needs in Africa Survey* and the frequency of occurrence by percentage for the top twenty "need" statements.

Table 1: Very Common Needs
Indicated by 65%-100% of the TEE Students

NEED	STATEMENT OF NEED/PROBLEM	PERCENT
Forgiveness	I know of people who need forgiveness for sins in their lives.	87.4
Sexual immorality	I know of those in our church who have fallen into sexual sin.	83.1
Alcohol	I know of people who are close to me who are struggling with drunkenness.	80.2
Political	I need someone to help me know whether Christians should vote or not.	79.9
Labola	I know of young people who have given into temptation because of the high labola/bride price.	77.0
Family	I know of families which are having problems because some are Christians and some are not.	74.6
Spiritual	I know of someone who is struggling with evil spirits.	72.9
Political	I know of people who are confused about joining political parties.	71.3

Political	I know of people who do not know how they should vote in the upcoming elections.	66.8
Spiritual	I know of Wesleyans who are confused about other religions such as Hinduism, Islam, Bahai, Mormonism, and Jehovah's Witnesses.	65.9

Table 2: Common Needs Indicated by 44% to 64% of the TEE Students

NEEDS	STATEMENT OF NEED/PROBLEM	PERCENT
Hunger	I know of people who do not always have enough food to eat.	62.8
Work	I know of people who are without work.	62.0
Family	I know of families which are broken because either the father or mother has run away.	58.9
Poverty	I know of families where the children are not able to attend school because they do not have money for uniforms and school fees.	50.3
Pornography	I know of individuals who are addicted to pornography.	50.2
Tribalism/ Racism	I know of people who do not like other tribes and/or races.	48.8
Housing	I know of people who do not have adequate housing to live in.	46.5
Injustice	I know of people who have been treated unjustly by representatives of the government (may include soldiers, police, government officials).	44.0

Table 3: Minor Needs Indicated by 35% to 45% of the TEE Students

NEEDS	STATEMENT OF NEED/PROBLEM	PERCENT
Social	I feel sorry for the "street-people" and wonder what we can do to help them.	42.5
Health	I know of people who are dying because of AIDS.	36.6
Spiritual	I know of those who profess to be Christians who still visit the witch doctor and worship the ancestral spirits.	36.1

6.2 TEE's Ministry to Perceived Needs in Southern Africa

The TEE students in Southern Africa were then asked to indicate which of the items on the needs list had been dealt with in their TEE class meetings, as well as which ones had not been dealt with. Their responses were tabulated and put into a descending percentage scale.

The needs most covered in their TEE classes, according to the responses, are: "Forgiveness of sins" (96.3%), "Being born again" (95.3%), "The Bible" (91.4%), "Witnessing" (90%), "Loneliness" (89.7%), "Need for spiritual growth" (88.5%), "Drunkenness" (87.2), "Religiously divided homes" (86.9%), "Broken homes" (85.5%), "Quarrelling Christians" (84.6%), "Assignments for church leaders" (83.9%), "Sexual sins" (81.5%), and "Jealousy" (80.7%). These results indicate that the needs most often dealt with in TEE classes, in regards to contextualization as liberation, are spiritual needs. Appendix

J gives a fuller tabulation of the results.

6.2.1 South Africa, Swaziland, and Zimbabwe

The results of the *TEE Ministry to Needs* questionnaire were then tabulated for TEE student respondents from South Africa, Swaziland, and Zimbabwe. First, an attempt was made to determine how well the students perceived that the "very common needs" (identified from the *Needs in Africa Survey*) were being taught and dealt with in their respective TEE classes. Table 4 gives an overview of the results obtained from the responses.

Table 4: Very Common Needs by Responses of "Taught" Responses from South Africa, Swaziland, and Zimbabwe
(The percentages from the information below were made into a graph which may be found in Appendix K)

	Percentage Indications		
Very Common Need	**Need**	**Not Taught**	**Taught**
I know of people who need forgiveness for sins in their lives. (Forgiveness)	87.4%	3.7%	96.3%
I know of those in our church who have fallen into sexual sin. (Sexual immorality)	83.1%	18.5%	81.5%
I know of people who are close to me who are struggling with drunkenness. (Alcohol)	80.2%	12.8%	87.2%
I need someone to help me know whether Christians should vote or not. (Political)	79.9%	59.6%	40.4%
I know of young people who have given into temptation because of the high labola/bride price. (Sexual Immorality/labola)	77.0%	36.8%	63.2%

I know of families which are having problems because some are Christians and some are not. (Family)	74.6%	13.1%	86.9%
I know of someone who is struggling with evil spirits. (Spiritual)	72.9%	59.8%	40.2%
I know of people who are confused about joining political parties. (Political)	71.3%	62.8%	37.2%
I know of people who do not know how they should vote in the upcoming elections. (Political)	66.8%	64.4%	35.6%
I know of Wesleyans who are confused about other religions, such as Hinduism, Islam, Bahai, Mormonism, and Jehovah's Witnesses. (Spiritual)	65.9%	61.7%	38.3%

Secondly, an attempt was made to tabulate how well the TEE students from South Africa, Swaziland, and Zimbabwe felt the "common needs" (identified from the *Needs in Africa Survey*) were being taught and dealt with in their TEE classes. Table 5 gives the results of the responses received.

Table 5: Common Needs by Responses of "Taught" Responses from South Africa, Swaziland, and Zimbabwe
(See graph in Appendix L)

Common Need	Need	Not Taught	Taught
I know of people who do not always have enough food to eat. (Hunger)	62.8%	72.5%	27.5%
I know of people who are without work. (Work)	62.0%	71.7%	28.3%

I know of families which are broken because either the father or the mother has run away. (Family)	58.9%	14.5%	85.5%
I know of families where the children are not able to attend school because they do not have money for uniforms and school fees. (Poverty)	50.3%	73.1%	26.9%
I know of individuals who are addicted to pornography. (Pornography)	50.2%	53.2%	46.8%
I know of people who do not like other tribes and/or races. (Tribalism/racism)	48.8%	22.4%	77.6%
I know of people who do not have adequate housing to live in. (Housing)	46.5%	74.3%	25.7%
I know of people who have been treated unjustly by representatives of the government (may include soldiers, police, government officials). (Injustice)	44.0%	57.7%	42.3%

In the TEE classes in South Africa, Swaziland, and Zimbabwe, the most fully "taught" needs were: Forgiveness of sins (96.3%); Alcoholism - struggles with drunkenness (87.2%); Family - some members are Christians (86.9%); Family - one parent has run away (85.5%); Sexual immorality - sexual sin (81.5%); and Tribalism/racism (77.6%).

6.2.2 Mozambique

The responses of the TEE students from Mozambique to the *TEE Ministry to Needs* questionnaire were also tabulated to determine how well they felt that the "very common needs" were

being taught and dealt with in their TEE classes. Table 6 gives the results.

Table 6: Very Common Needs by Responses of "Taught" Responses from Mozambique
(See graph in Appendix M)

Need	Not Taught	Taught
I know of people who need forgiveness for sins in their lives. (Forgiveness)	2.4%	97.6%
I know of those in our church who have fallen into sexual sin. (Sexual immorality)	19.7%	80.3%
I know people who are close to me who are struggling with drunkenness. (Alcohol)	18.3%	81.7%
I need someone to help me to know whether Christians should vote or not. (Political)	16.8%	83.2%
I know of young people who have given into temptation because of the high Labola/bride price. (Sexual immorality/labola)	28.2%	71.8%
I know of families which are having problems because some are Christians and some are not. (Family)	18.3%	81.7%
I know of someone who is struggling with evil spirits. (Spiritual)	40.2%	59.8%
I know of people who are confused about joining political parties. (Political)	17.6%	82.4%
I know of people who do not know how they should vote in the upcoming elections. (Political)	16.3%	83.7%

I know of Wesleyans who are confused about other religions such as Hinduism, Islam, Bahai, Mormonism, and Jehovah's Witnesses. (Spiritual)	91.7%	8.3%

A comparison was also made of how well the TEE students in Mozambique felt that the "common needs" were being covered in their classes.

Table 7: Common Needs by Responses of "Taught" Responses from Mozambique
(See graph in Appendix N)

Need	Not Taught	Taught
I know of people who do not always have enough food to eat. (Hunger)	38.4%	61.6%
I know of people who are without work. (Work)	67.7%	32.3%
I know of families which are broken because either the father or mother has run away. (Family)	14.5%	85.5%
I know of families where the children are not able to attend school because they do not have money for uniforms and school fees. (Poverty)	28.8%	71.2%
I know of individuals who are addicted to pornography. (Pornography)	79.7%	20.3%
I know of people who do not like other tribes and/or races. (Tribalism/racism)	51.2%	48.8%
I know of people who do not have adequate housing to live in. (Housing)	83.7%	16.3%
I know of people who have been treated unjustly by representatives of the government (may include soldiers, police, other). (Injustice)	76.8%	23.2%

The TEE students from Mozambique indicated that the following were the most fully taught in their TEE classes: Forgiveness - forgiveness of sins (97.6%); Family - one of the parents has run away (85.5%); Political - how to vote (83.7%); Political - should Christians vote or not? (83.2%); Political - political parties (82.4%); Family - some members are Christians (81.7%); Alcoholism - struggling with drunkenness (81.7%); Sexual immorality - sexual sin (80.3%); Sexual immorality - labola (71.8%); and Poverty - school fees (71.2%).

6.3 *TEE Questionnaire* Responses from TEE Students

From the responses gathered from the *TEE Questionnaire*, tables were made to show the Kendall Coefficient of "W" for each item. The Kendall Coefficient is used to assist in determining the measure of agreement/association between the responses from South Africa, Swaziland, and Zimbabwe, and the responses from Mozambique.[2] A Kendall Coefficient of .800 and above indicates that there is a close agreement, while anything below .800 indicates that there is a statistically significant difference.[3]

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[2]Statistics that are used to quantify the strength and nature of the relationship between two variables in a cross tabulation are called "measure of association". [Marija J. Norusis, *The SPSS Guide to Data Analysis* (Chicago, Illinois: SPSS Inc., 1986), p. 274.]

[3]Kerlinger, *Foundations of Behavioral Research*, p. 274.

6.4 Statements Dealing with Contextualization as Liberation

As it has already been mentioned in chapter three, contextualization deals with three aspects of liberation: liberation in regards to spiritual issues, liberation in regards to social issues, and liberation in regards to political issues. To determine how TEE in The Wesleyan Church of Southern Africa is dealing with these three aspects, the TEE student-respondents were asked to react to thirteen statements on the *TEE Questionnaire*.

6.4.1 Spiritual Issues

Statements 1 and 25 of the *TEE Questionnaire* specifically focused on how the TEE student-respondents perceived the way the TEE programmes they were involved in were dealing with spiritual needs.

Item	1	25
Kendall Coefficient	.800	.813

Table 8: A comparison between the responses from SA, SW, and ZW and the responses from Mozambique regarding spiritual needs

The Kendall Coefficient for the responses from South Africa, Swaziland, and Zimbabwe, as compared with the responses from Mozambique, is .800 for item 1. This indicates that both groups were in agreement that the TEE programmes they were involved in are, for the most part, effectively dealing with spiritual issues

they face in the church. The majority (59.4%) of TEE respondents from South Africa, Swaziland, and Zimbabwe, and 79.4% of the respondents from Mozambique, either strongly agreed or agreed with item 1.

The respondents from South Africa, Swaziland, and Zimbabwe, and those from Mozambique, were also in agreement that their respective TEE programmes did seem to be encouraging TEE students to do something about the spiritual needs of people around them. Fifty percent of the respondents from South Africa, Swaziland, and Zimbabwe either strongly disagreed or disagreed with the statement, "TEE does not encourage me to do anything about the spiritual needs of people around me." Over 79% of the respondents from Mozambique either strongly disagreed or disagreed. The Kendall Coefficient is .813. (Appendix O gives a detailed tabulation of the responses for the above two statements.)

The responses received for statements 1 and 25 seem to be a good indication that the TEE programme of The Wesleyan Church in Southern Africa is trying to meet spiritual needs and thereby to fulfill The Wesleyan Church's vision "that all people have opportunity to believe in Jesus Christ and worship in a biblical church."[4] This is confirmed by the responses received from the *TEE Ministry to Needs* questionnaire. Those in South Africa, Swaziland, and Zimbabwe, for the most part, felt that TEE was effectively covering such topics as the forgiveness of sins, what

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[4]Wesleyan World Missions, Statements of Vision.

it means to be born again, what the Bible is, and how to witness to others about how to be spiritually born again. The respondents from Mozambique indicated that they felt that TEE was "strong" in dealing with such spiritual topics as the forgiveness of sins, salvation in Jesus Christ, what the Bible is, giving, moral purity, and witnessing.

At the same time, it must be noted that even though the majority in South Africa, Swaziland, and Zimbabwe indicated that TEE does effectively deal with spiritual issues, there was still room for improvement in this area. As an example, nearly 60% of the respondents to the *TEE Ministry to Needs* questionnaire felt that the subjects of evil spirits, witchcraft, ancestral spirits, and spells had not been sufficiently dealt with in their TEE classes.[5] The problem of the unseen world is a reality in their lives. The respondents felt that issues such as bewitching, the appeasing of ancestral spirits, demon possession, and even the treatment of certain illnesses by magic, cannot be ignored. These are legitimate issues that warrant open discussion by church leaders, church members, and even those who are not Christians.[6]

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[5]Upon reviewing the TEXT-Africa TEE books that The Wesleyan Church is using, I observed that not one of them specifically deals with the issues of ancestral spirits and worship, demon possession, witchcraft, or the use of curses, magic, charms, and amulets. The TEE books I reviewed were: *Following Jesus, Talking With God, Bringing People to Jesus, The Shepherd and His Work, New Testament* (Parts 1, 2, and 3), *Old Testament* (Parts 1 and 2), *Life of Christ* (Parts 1 and 2), *Acts* (Parts 1 and 2), *Powerful Bible Teaching, Seven Letters to All Churches, Hebrews, Romans, Genesis* (Parts 1 and 2), and *Isaiah*.

[6]Related to this issue is the need for TEE to look at African Traditional Religions and to recognise their strong influence and ritualistic appeal within the African population. The TEE students indicated that this is a need, for 36.1 percent of them wrote that they knew of those who professed to be Christians but who still visited the witch doctor and

Almost 92% of the Mozambican respondents indicated on the *TEE Ministry to Needs* questionnaire that they did not feel that TEE effectively helped them to understand other religions, such as Hinduism, Islam, Mormonism, Bahai, and the Jehovah's Witnesses. This was important to them, because many of these religious groups are starting congregations near many Wesleyan churches. TEE students wanted to know whether or not these groups were Christian. They also wanted to know if it was alright for them to associate with the members of these other religious groups.[7]

The responses gleaned from the *TEE Ministry to Needs* questionnaire and the *TEE Questionnaire* seemed to indicate that the respondents felt that the TEE programme of The Wesleyan Church in South Africa, Swaziland, Zimbabwe, and Mozambique does deal fairly effectively with "general" spiritual needs such as spiritual salvation, purity, how to pray, and being a witness. However, they also seem to indicate that it has been weak in dealing with spiritual needs and questions that are more specifically associated with the African culture.

6.4.2 Social and Political Issues

Statements 4, 7, 10, 13, 16, 19, 22, 28, 31, 34, and 37 on the *TEE Questionnaire* sought to ascertain how TEE students in

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worshiped the ancestral spirits.

[7]About 91% of the students indicated on the *TEE Ministry to Needs* questionnaire that they did not feel that this topic had been sufficiently covered in the TEE class sessions.

South Africa, Swaziland, Zimbabwe, and Mozambique felt TEE was dealing with political and social issues.[8] Social issues were explained to the TEE respondents to be issues dealing with such things as hunger, poverty, disease, education, and emotional needs. They also include the lack of basic needs, such as housing, clothing, food, water, and finances. Political issues were explained to be issues dealing with such things as voting, attending political rallies, joining political parties, and supporting political candidates who were running for office.

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[8]While teaching a course at Emmanuel Wesleyan Bible College (EWBC) in Swaziland, I asked the eighteen students enrolled there to make me a list of main sermon topics that they had heard preached from Wesleyan pulpits. After the lists were handed in, we prioritized them by the frequency in which they appeared on the students' lists. The combined calculated list turned out like this: (1) salvation, (2) repentance, (3) holiness, (4) the second coming, (5) tithing, (6) the resurrection, (7) death, (8) baptism, (9) The Lord's Supper, (10) the Good Shepherd, (11) marriage, (12) creation, and (13) Moses and the Red Sea crossing. Not one of the topics specifically dealt with social-political issues. This "pre-scientific" observation seemed to indicate that The Wesleyan Church in Southern Africa has had the tendency of side-stepping social-political issues. When I asked the students if they had heard many Wesleyan pastors preach about social concerns, social justice, or political involvement, the majority answered "No!" The majority of them felt that The Wesleyan Church was exclusively concerned with the heavenly future of the individual soul, to the neglect of being concerned about the world that the individual lives in. This, they believed, has been detrimental to the growth of The Wesleyan Church in Southern Africa.

These same students shared an incident that strengthened their view that The Wesleyan Church was not very anxious to get involved in issues that show concern about this world. It was approaching April 1994. The political situation in South Africa was entering into a new and, for many, an exciting phase. South African citizens were being encouraged to go and vote. Those citizens living outside of South Africa were also encouraged to vote at special polling stations. At Emmanuel Wesleyan Bible College in Swaziland, there were students who were South African citizens. As the time of the elections drew near, their excitement at the prospect of being able to vote for the first time in their lives increased. For months South African politics had been a burning issue among the students.

Every week the Bible school students at EWBC are required to attend chapel services. With the dates for the South African elections approaching, the messages during the chapel services also turned toward the topic of the elections. According to the students, months before the elections actually took place, the principal, who was a white missionary, preached strongly that Christians should not get involved in politics. A few days later, a black African faculty member preached that voting was a worldly act, and therefore Christians should not vote.

Item	4	7	10	13	16	19	22	28	31	34	37
Kendall Coeffi-cient	.063	.688	.813	.650	.850	.262	.900	.250	.913	.450	.213

Table 9: A comparison between the responses from SA, SW, and ZW and the responses from Mozambique regarding social-political issues

The Kendall Coefficient for statement 4 is .063. This indicates a contrasting opinion. Approximately 92% of the respondents from South Africa, Swaziland, and Zimbabwe disagreed with the statement that TEE dealt effectively with the social issues that they were facing.[9] A very different response was received from the TEE respondents in Mozambique: 72.4 percent of them indicated that they either strongly agreed or agreed that the TEE courses they had taken dealt with the social issues they were encountering.

For statement 7, "TEE's teachings on social-political issues have helped my church to grow," the Kendall Coefficient came out to be .688, indicating that there was not a close correlation

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[9]One reason may be that national TEE teachers have followed the influence of foreign missionaries, whether consciously or unconsciously, not to get visibly involved in activities that may stir the waters. This feeling was especially strong during the apartheid period in South Africa, when missionaries thought it better to remain silent about certain injustices - and therefore be allowed to stay in the country - than to be vocal and be kicked out of the country. This same attitude of not wanting to stir the waters was also strong among the missionaries who were serving in Zimbabwe during "white rule". The rationale of the majority of Wesleyan missionaries was, "What good could I do if I am forced out of the country?" [Interview with Rev. Orai Lehman, Boksburg, South Africa, July 1994.]

Walter Lebyane, a TEE student from the African township of Tsakane, felt that the effectiveness of the TEE programme is on the side of spiritual growth and family-related issues, but that it does not challenge today's related issues. Lebyane wrote on his response sheet, "Pastors today are facing great challenges to answer some crucial issues which are emerging in today's world. This world needs men and women who are fully trained and prepared to face all the challenges from the government. . . . I do not feel that TEE is preparing us to relate to the world." [Interview with Pastor Walter Lebyane, Tsakane, South Africa, July 1994.]

between the two groups of responses. The majority (63.5%) of respondents from South Africa, Swaziland, and Zimbabwe were uncertain about this statement, whereas 58.6% of those from Mozambique agreed with it.

The Kendall Coefficient for statement 10, "The TEE courses encourage me to identify the social and physical needs in my own community," is .813. Fifty-four percent of the TEE respondents from South Africa, Swaziland, and Zimbabwe disagreed with this statement, while 56.9% of the TEE respondents from Mozambique agreed with it.

The .650 Kendall Coefficient for statement 13 shows that there is not a close agreement between those responding from South Africa, Swaziland, and Zimbabwe and those responding from Mozambique. The responses from Mozambique indicated that many of its TEE students (58.6%) felt that their TEE courses did deal with the political questions that TEE students had, whereas those from South Africa, Swaziland, and Zimbabwe (56.7%) did not feel they did.

The Kendall Coefficient of .850 for statement 16 indicates that the responses have a negative association with each other.[10] The responses indicate that, while individuals from South Africa, Swaziland, and Zimbabwe (51.3%) agreed with the statement that TEE does not say enough about the problems found in Africa, 65.5%

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[10]Measures of association can tell us, not only the strength of an association, but the direction as well. A positive relationship takes place when one variable increases as another variable increases. On the other hand, we can say variables have a negative relationship when one variable increases while those of the other decrease. [Norusis, *SPSS Guide to Data Analysis*, p. 282.]

of the respondents from Mozambique disagreed with it.

A contrasting association was obtained for statement 19, "TEE has helped me to deal with political issues that I face." The Kendall Coefficient is .262. Approximately 10% of the respondents in South Africa, Swaziland, and Zimbabwe agreed or strongly agreed, as compared to nearly 57% from Mozambique.

As in the case of statement 16, there is a negative association between the responses from South Africa, Swaziland, and Zimbabwe and the responses from Mozambique for statement 22. The Kendall Coefficient is .900. While 59.4% of the respondents from South Africa, Swaziland, and Zimbabwe disagreed that TEE helped them to understand how a Christian should respond to the government, 55.2% of the respondents from Mozambique agreed that it did.

The Kendall Coefficient for statement 28 is .250. Approximately 79% of the Mozambican respondents agreed that TEE helped them to look beyond the church to see the physical needs of those who live in their communities. This is in variance to the 9.5% of those in South Africa, Swaziland, and Zimbabwe who agreed with the statement.

The Kendall Coefficient for statement 31, "My TEE class discusses issues of injustice," is .913, indicating a close association between the respondents. While 75.6% of the respondents from South Africa, Swaziland, and Zimbabwe disagreed with this statement, 63.9% from Mozambique disagreed.

The Kendall Coefficient for statement 34, "TEE does not deal with what the Christians' response to poverty should be," is

.450. Whereas 58.6% of those responding from Mozambique disagreed with this statement, only 23% of those responding from South Africa, Swaziland, and Zimbabwe disagreed.

The Kendall Coefficient for statement 37, "TEE does not encourage me to get involved in politics and political issues," is .213. This indicates that there was not a close association between the responses from South Africa, Swaziland, and Zimbabwe and the responses from Mozambique. Approximately 74% of those responding to item 37 agreed with this statement, as compared to 6.9% from Mozambique who agreed. (Appendix P gives a detailed tabulation of the responses for the above statements.)

One factor that may have led to the differences between the responses from Mozambique and those from South Africa, Swaziland, and Zimbabwe regarding social and political issues may have been due to the time when the *TEE Questionnaire* was administered. At the time the TEE students in Mozambique were asked to give their responses, their TEE classes had just completed special meetings in which issues pertaining to the upcoming general elections were dealt with.[11] Z. S. Buduie shared that the TEE teacher of one

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[11]Cossa shared that a few months before the elections some of the TEE students began asking their teachers how they should vote as Christians. Some of the TEE teachers approached Cossa asking for his advice. Cossa suggested that all the TEE classes that were in the Maputo area should meet together. Various teachers were assigned to do research to try to determine what the different political candidates and parties really stood for.

According to Cossa, the teachers really did their work well. They began asking questions to try to obtain information. Some went over old articles in the newspaper. Others got flyers and booklets which were advertising the different parties and what they stood for.

On the day of the combined TEE class, everyone met at the Mafalala Church. Before the teachers began to share their findings, the students were told that the teachers were not there to tell them how they should vote. The purpose of the meeting was to give them information that would hopefully help them decide for themselves how to vote when the time of the elections arrived.

The teachers who had done research were given time to share what they

TEE class invited a special guest representative from the government to inform his TEE students what they could expect on election day. The government representative showed them a sample ballot and explained how they were to record their vote. The guest also told them what the procedure was going to be for voting. He then allowed the students time to ask him any questions that they had.[12]

The Wesleyan Church in Mozambique has also sought to invite those involved in the government to participate in special activities of the church. As an example, in June 1992 the Minister of Religious Affairs for Mozambique and his deputies were invited by The Wesleyan Church to give greetings at the opening of their yearly district conference.[13] Their visit coincided with the visit of the Regional TEE Director of The Wesleyan Church. At the conference, the Minister of Religion stated how happy he was that The Wesleyan Church was implementing innovative programmes to train Mozambicans to become educated and self-sufficient. His words helped Wesleyans in Mozambique have a good opinion of TEE.

The leaders of the Mozambican church in 1992 also made the strategic decision that they were going to minister to the

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had discovered. Then a panel discussion was held. The TEE students were allowed to ask questions, and the teachers tried to answer them to the best of their ability. At the end of the session time was spent in prayer that God's will would be done." [Interview with Rev. Daniel Cossa, Mafalala, Mozambique, June 1994.]

[12]Information gleaned from an interview with Rev. Z. S. Buduie, Boksburg, South Africa, June 1994.

[13]The district conference was held at the Mafalala Wesleyan Church in Maputo, June 1992.

"physical" needs of people in order to be able to minister to their "spiritual" needs.[14] This decision has led The Wesleyan Church in Mozambique to develop three projects to help meet some of the social and physical needs of their neighbours. Each of these projects originated from a TEE class. The first project was the obtaining of land to grow vegetables. This was done to minister to the need of filling hungry stomachs.[15] Vegetables are given to those who have a need for food.[16] The second programme initiated by TEE students in Mozambique is to teach primary-aged school children. This was started to try to meet the needs of families in which the children were unable to go to school because they did not have enough money to buy uniforms or pay for school fees.[17] The third programme that a TEE class in

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[14]Interview with Rev. Daniel Cossa, Mafalala, Mozambique, June 1994.

[15]Cecilia Macumbuie was studying the TEE book, *Ku Tisa Vanhu ka Jesu* (*Bringing People to Jesus*) with around ten other Mozambicans. In one of the class discussions, some of the students began to grasp the idea that people who are hungry will have to have their stomachs filled before they will listen to the gospel message being shared with them. The impact of this truth really affected the class members. Macumbuie shared, "The next time we met, we spent half of the class time discussing what we could do to feed the hungry people who lived around us. Each one of us knew of hungry people living in the Mafalala area. We discussed many ideas.

"A few weekends later, we approached the Councilor for Mafalala. We asked him if there was a piece of land that we could rent to plant vegetables on. He wanted to know if we were hoping to sell the vegetables to bring money into the church. Our answer to him was 'No!' We told him that we wanted to give the vegetables to people who had a need for food. Our aim was to give the food away free. The councilor was so impressed that he granted us our request." [Interview with Cecilia Macumbuie, Mafalala, Mozambique, June 1994.]

[16]Over 61 percent of the Mozambican respondents indicated that TEE did try to deal with the need of helping people who did not have enough food to eat.

[17]The aim of this programme is to give remedial training to primary-aged students who are not able to attend their "regular" school for a period of time. This seems to be a big problem in Mozambique, because many husbands are away from their families for long periods of time, working in South Africa. Husbands may have sent money to their families back "home". But sometimes the mail gets stalled. Instead of only taking days for the mail to reach its destination, there have been times where it has taken weeks or even months

Mozambique was just beginning in 1994 was a class on how to speak English. With Mozambique seeking for foreign investments, many of its people believe that if they can speak English this will help them to secure a decent-paying job that will provide a good living.[18]

Mozambican TEE students are being taught that social and political issues are not meant to be discussed and then forgotten. Instead, one of the aims of the Mozambique TEE programme is to encourage its students to move outside the confines of the church, discover what the pressing needs of people are, and then seek ways in which they can minister to those needs. This seems to have attracted new people to come and visit The Wesleyan Church to try it out, causing the church to experience numerical gains in church attendance.

On the other hand, the TEE programmes in South Africa,

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before the letter and money arrives. Parents try to explain this to the school authorities. However, because the school has to hold to its policy that the money must be paid before a child is admitted, many children sit idle at home. Sometimes these children may have to remain out of school for a few months until the total school fee can be obtained or raised. In many cases, when these children are finally able to attend school again, the other members of the class are so far ahead of them that they are not able to catch up. The TEE-sponsored "teaching programme" is meant to keep the student studying and up to date with where they would normally be in their studies. [Interview with Rev. Daniel Cossa, Miss Angelina Cossa, and Mrs. Cecilia Macumbuie, Mafalala, Mozambique, June 1994.]

[18]The above TEE class in Mozambique also initiated an English-speaking course at the church. As the students sought to identify the needs of those around them, they began to realise that there were many who were unemployed. The TEE students also realised that the economic scene in Mozambique was changing. Foreign investors were being invited to come. Some of these investors were from English-speaking countries. The TEE class members realised that they could not guarantee people employment, but they did feel that perhaps they could help teach some of them simple English to help them make themselves more "marketable". In the middle of 1994, the Mafalala TEE class, with approval from the local church board, began to teach English once a week to people who lived around the church that were interested in learning. [Interview with Rev. Daniel Cossa, Miss Angelina Cossa, and Mrs. Cecilia Macumbuie, Mafalala, Mozambique, June 1994.]

Swaziland, and Zimbabwe do not seem to be dealing with social-political issues very well. From interviews with students in South Africa, I discovered that most TEE teachers were avoiding discussing anything dealing with the general elections that were about to take place in April 1994. This does not mean that they were not interested in the elections. However, they did not seem to believe that the TEE class session was the proper place to be talking about it. There are four dominant reasons why these TEE teachers did not push for the discussion of political and social issues in the classes they were teaching: (1) worldliness, (2) exhaustion, (3) Communism, and (4) fear.

The district superintendent from one district told his pastors that Christians should not be voting in the elections since Christians are to be a-political. He told the believers who were members of his district that to become involved in politics would show others that The Wesleyan Church was becoming worldly.[19]

A dominant attitude that I observed while interviewing TEE students in South Africa was that, even though they felt that they should be involved with social-political issues, they excused themselves from doing so because they felt they had no energy to get involved. Chichongwe stated, "How can I give energies to solve the problems of others when I do not have the energy to deal with my own problems?"

He sought to justify his position when he said, "Look at my

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[19]Interview with Rev. Robert Nhlengethwa, district superintendent of the Qhubekani District, Manzini, Swaziland, January 1994.

house. We have no running water. We have to borrow the electricity of my neighbours. We have to use a bucket toilet. I have to wake up early in the morning to take a taxi to where I work. Then, when it is time for me to come home, I have to wait in long queues to get a taxi. Often I get home at eight at night. I simply have no time to get involved in helping others. I have my own needs to take care of before I can even begin to think about the needs of others."[20]

A third reason for the seemingly apathetic reaction of TEE teachers towards getting involved in social-political matters has had to do with the perception that many of the liberation movements are aligned with Marxism.[21] Their fear of being seen as Communists has caused many Wesleyan TEE teachers in South Africa, Swaziland, and Zimbabwe to retreat into the confines of the four walls of the church, only occasionally taking a brief peek out into the world to see how, and what, it is doing.[22] Some Wesleyans in South Africa, Swaziland, and Zimbabwe have defended their stance of putting emphasis on caring for the spiritual state of the soul of the individual. They indicate

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[20]Interview with Marcos Chichongwe, Kliptown, South Africa, July 1994.

[21]Interviews with Rev. Bill Stanley (Pretoria, September, 1992); Rev. Elimon Shabangu (Tsakane, South Africa, April 1993); and Rev. Richard Nukery (Venda, South Africa, May 1993).

[22]As an example of this reaction, two districts in the Southern Africa Region of The Wesleyan Church decided that, on any promotional materials they printed up for the church, they would include the words, "We are not a member of the World Council of Churches." When one of the district leaders was asked why they did this, he replied, ". . . the World Council of Churches is identified with Communism. We don't want people to think that we are Communists!" [This comment was shared with me in 1989 in Johannesburg, South Africa by the district superintendent of the Trans-Natal district, Rev. Bill Stanley.] The Wesleyan Church of Southern Africa has tended to be suspicious of the World Council of Churches down through the years.

that they oppose the stance of those religious groups which have sided with the oppressed and advocated the use of violence by saying, "If Jesus were in South Africa, He would have a Bible in one hand and an AK47 rifle in the other."[23]

Daniel Khumalo, Reef District TEE director, stated that fear was another reason why many of the TEE teachers he knew did not discuss political issues in their TEE classes. He told about an incident that helped to fuel the fear among many Wesleyans who are a part of the Reef District (Johannesburg, South Africa). According to Khumalo, one of the political parties in the Daveyton area announced to Wesleyan church members that they were going to use the church for a political rally. The members tried to explain to the leaders of this party that the church was meant for worshipping God. Threats were made. The church people were told that if they did not cooperate the church would be burned down. The congregation felt compelled to allow the political rally to be held in their church. The day after the rally the members of the church discovered that four of their benches had been destroyed. They approached the leaders of the political group for compensation, only to be told to go home and to keep their mouths shut. One of the leaders of the group threatened them by sharing that he would physically harm anyone who continued to make the broken benches an issue.[24]

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[23]Statement heard from the floor of the 1989 District Conference of the South Africa District of The Wesleyan Church.

[24]Interview with Pastor Daniel Khumalo and Matthews Maseko, Daveyton, South Africa, January 1994.

It must be noted that the respondents from South Africa, Swaziland, and Zimbabwe and the respondents from Mozambique were in agreement that their TEE classes did not discuss issues of injustice. One reason for this response can be attributed to how the majority of the respondents defined "injustice". Injustice was defined as the "bad" things that the government does to its people. The fear of retribution has caused many participants in TEE not to deal with issues of injustice. Some of them indicated that they felt weak and helpless against the much bigger, stronger, and richer government. They seem to feel that it is better to keep silent than to get into trouble.

6.5 Statements Dealing with the Contextualization of Structure

6.5.1 TEE as a Training Tool

Table 10 shows the Kendall Coefficients for statements 3, 9, 12, and 15. These statements deal with the contextualization of structure, which specifically focuses on how the TEE programme is perceived as a theological training tool.

Item	3	9	12	15
Kendall Coefficient	0.35	0.65	0.75	0.962

Table 10: A comparison between the responses from SA, SW, and ZW and the responses from Mozambique regarding how TEE is perceived

The Kendall Coefficient for statement 3 is .350. While

51.7% of those responding from Mozambique agreed that TEE is a good way to train individuals for the pastoral ministry, 73% of the respondents from South Africa, Swaziland, and Zimbabwe did not agree.

There was a variance between the responses from those in South Africa, Swaziland, and Zimbabwe and those from Mozambique for statement 9. The Kendall Coefficient to the statement, "People in the community accept TEE as a good way to train pastors," is .650. Approximately 36% of the TEE respondents in Mozambique either strongly agreed or agreed, as compared to 10.9% from South Africa, Swaziland, and Zimbabwe.

Statement 12 presented the statement, "The Wesleyan Church accepts TEE as being a good way to train pastors." The Kendall Coefficient is .750, indicating that there is a difference of opinion between those responding from South Africa, Swaziland, and Zimbabwe, and those responding from Mozambique. The majority (60.8%) in South Africa, Swaziland, and Zimbabwe were uncertain whether or not The Wesleyan Church did accept TEE as a good training tool, whereas 62.1% of those from Mozambique either strongly agreed or agreed.

The Kendall Coefficient for statement 15 is .962. The respondents from South Africa, Swaziland, and Zimbabwe (77%), as well as those from Mozambique (96.5%), felt that TEE can be a good way to train laity to help in the church. (Appendix Q gives a detailed tabulation of the responses for the above statements.)

The Kendall Coefficients for statements 3, 9, and 12 seem to indicate that the TEE programme of The Wesleyan Church in

South Africa, Swaziland, and Zimbabwe has tended to be seen in a negative light by the church and the community, while it has tended to be viewed more positively in Mozambique. There seem to be two main factors which may have contributed to this difference of opinions. The first factor has to do with how leaders in The Wesleyan Church view TEE, and the second has to do with how people in Africa perceive what a legitimate training programme should look like.

Many church leaders in South Africa, Swaziland, and Zimbabwe have a poor image of TEE. Part of the negative feelings that they have stem from their feeling that TEE does not require its students to make the needed "sacrifices",[25] as well as the fear that TEE will cause pastors already in the pastoral ministry to lose their means of earning a salary from their churches.[26]

The second factor that has led many in South Africa, Swaziland, and Zimbabwe to view TEE in a negative way is that they see it as a poor man's way of learning. They believe that credible training programmes should be supported by buildings,

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[25]Rev. Robert Nhlengethwa stated, "I had to pay the price of becoming an 'umfundisi'. I had to leave my family, my friends, and my village to attend Bible School. It took a lot for me to do this. But I knew that this was what God wanted from me. We pastors struggle with TEE because we want to know how a person who does not get proper training at the Bible school can become a pastor." [Interview with Rev. Robert Nhlengethwa, Piet Retief, May 1993.]

Rev. Richard Nukery and Rev. Enoch Ngobeni both shared that, if they had to make sacrifices to become ministers, so should everyone else who intended to enter into the ministry. Part of the sacrifice they were expected to make was the willingness to leave their homes and enter into full-time study at the Bible school. [Interview with Rev. Richard Nukery and Rev. Enoch Ngobeni, Venda, South Africa, May 1993.]

[26]Rev. Elimon Shabangu shared, "If the laity are allowed to do what I am supposed to be doing, what need will there be for me? Will I lose my job and be penniless?" [Interview with Rev. Elimon Shabangu, Tsakane, South Africa, April 1993.]

white/black boards, desks, chairs, etc. Anything less is not good training.[27] Part of this feeling has come about because theological training in South Africa, Swaziland, and Zimbabwe has always been done in a Bible school setting.[28] The strong emotional ties that many of the pastors have to the residential pattern and its institution have made it difficult for many of them to give their support to TEE.

Theological training for those in The Wesleyan Church in Mozambique was different. Throughout its history, instead of requiring potential church leaders to go to an institutional Bible school for training, those seeking to minister as pastors were trained by already established pastors within the local church setting.[29] This has helped TEE not to be seen as a negative form of training by most Wesleyans in Mozambique.

An interesting point that needs to be made is that, even though the respondents from South Africa, Swaziland, and Zimbabwe tended to view TEE negatively, they were in agreement with the respondents from Mozambique that TEE can be a good way to train laity to help in the church. Perhaps the responses were skewed, in that the statement did not clarify whether TEE can train laity to help in the church by training them to become pastors, or by

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[27]Rev. Daniel Khumalo stated, "The physical things which are part of learning, like buildings, and furniture, and large signs, give credibility to the programme we enter into. What credibility is there in the eyes of those outside the church when there is nothing physical for them to see? What prestige is there in studying with TEE?" [Interview with Daniel Khumalo, Daveyton, South Africa, May 1993.]

[28]Ira F. McLeister and Roy Nicholson, *Conscience and Commitment* (Marion, Indiana: The Wesley Press, 1976), p. 224.

[29]Ibid.

training them to be more effective as lay people. Items 21, 24, and 30 help to clarify this point.

6.5.2 Training of Laity

Table 11 shows the Kendall Coefficients for statements 21, 24, 27, and 30 from the *TEE Questionnaire*. These statements deal specifically with TEE and the training of laity to perform ministry.

Item	21	24	27	30
Kendall Coefficient	.338	.350	.950	.250

Table 11: A comparison between the responses from SA, SW, and ZW and the responses from Mozambique regarding TEE and lay training

The Kendall Coefficient of .338 indicated a big contrast between the two groups of respondents for statement 21, "My district promotes the idea that laity can be trained with TEE to be ministers." Whereas only 4.1% of those from South Africa, Swaziland, and Zimbabwe either agreed or strongly agreed with the statement, 70.7% of the respondents from Mozambique agreed or strongly agreed.

The Kendall Coefficient for statement 24 also indicated a significant contrast (.350). Whereas 4.1% of those responding to the *TEE Questionnaire* from South Africa, Swaziland, and Zimbabwe agreed that "TEE has encouraged laity to start new churches," 62% of the respondents from Mozambique either agreed or strongly agreed.

Statement 27 showed a Kendall Coefficient of .950, indicating a close association between the responses. Of those responding from South Africa, Swaziland, and Zimbabwe, 70.3% either strongly disagreed or disagreed with the statement that "TEE books have not encouraged laity to go and witness for Jesus Christ," as compared to 70.7% from Mozambique.

Statement 30 showed that the responses from South Africa, Swaziland, and Zimbabwe differed from the responses received from Mozambique. The Kendall Coefficient is .250. Approximately 11% of those responding from South Africa, Swaziland, and Zimbabwe agreed that "TEE class leaders have encouraged laity to preach and teach," as compared to 63.8% of the Mozambican respondents. (Appendix R gives a detailed tabulation of the results for statements 21, 24, 27, and 30.)

From the responses given to statements 21, 24, 27, and 30, I am drawn to the conclusion that The Wesleyan Church in Mozambique views the place of laity in ministry differently from the way the church in South Africa, Swaziland, and Zimbabwe views it. The church in Mozambique tends to encourage and promote lay involvement and lay ministries, whereas the church in South Africa, Swaziland, and Zimbabwe has tended to focus on ministries performed by the clergy.

The ordained leaders in South Africa, Swaziland, and Zimbabwe seem to frown upon TEE because they oppose the TEE concept that the structures that separate the laity and the clergy from one another need to be destroyed if the church is to grow. It has taken some of these leaders years to finally be

recognised as "abafundisi". Many of these leaders have criticised the TEE programme for trying to destroy the "God planned" separation between the clergy and the laity. They feel that the blurring of this distinct separation can only lead to the lowering of standards for the ministry, which will lead to a growing disrespect for the office of the "umfundisi".[30] For this reason, quite a few ordained leaders in South Africa, Swaziland, and Zimbabwe have withheld their full support from the TEE programme.

In Mozambique, the concept that all Christians - both clergy and laity - should be involved in the ministry of the church and its outreach into new areas has been a part of its mentality since its conception. According to Rev. Orai Lehman, Rev. Isaac Lehman, who was instrumental in helping to establish The Wesleyan Church in Mozambique, had instilled in the Mozambican miners to whom he was ministering in Johannesburg, South Africa, the idea that all Christians are supposed to be involved in ministry. Lehman's training programme incorporated "ecclesiastical" extension, by which Mozambican believers were taught that the door to the pastoral ministry was open to all.[31] The Mozambican

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[30]The leaders of the churches in South Africa, Swaziland, and Zimbabwe have tended to hold on to the concept that certain ministries, such as preaching, administering the sacraments, baptising, and "shepherding" congregations, should only be done by the ordained clergy who have been "properly" trained. When TEE entered the African scene, many of the ordained men in the church were threatened by it. They did not like the idea that the lay people of their churches were being told that they could become ministers by studying with TEE.

[31]According to veteran missionary Orai Lehman, The Wesleyan Church was started in Mozambique with the idea that all Christians were called to do ministry. The early Wesleyans of Mozambique were taught that it is only when everyone is doing their part that the church can expect to grow. [Interview with Rev. Orai Lehman, Boksburg, South Africa, April 1993.]

work was not burdened with the issues of clergy and laity separation. Instead, the early Christian miners to whom Lehman ministered worked on the premise that God had given them spiritual gifts that they were to use to help to grow the church back in Mozambique.[32]

Rev. Guilherme Mundlovu verified Lehman's words. According to Mundlovu, one of the verses of Scripture that they were required to memorise while they were being spiritually nurtured while working on the Reef was James 1:22. "We were taught that we were not learning to be people who just sat around and waited for someone else to do the work for us. But we were to prove ourselves to be doers of the Word." [Interview with Rev. Guilherme Mundlovu, pastor in the Mozambique District of The Wesleyan Church, Mafalala, Mozambique, May 1993.]

[32]"The Wesleyan Church in Mozambique was started by Mozambican labourers who worked in the gold mines of Johannesburg. While living on the gold mine compounds, many of the Mozambicans became acquainted with Jesus Christ through the preaching of visiting evangelists. One of these evangelists was a missionary who later joined forces with The Wesleyan Church. This missionary traveled from one mine compound to the next preaching the Gospel message. Many of the converted Mozambicans wanted the missionary, Isaac Lehman, to move to Mozambique to help them establish the church there. But Lehman would not agree to do this.

"It was not that Lehman did not want to help the miners to start churches in Mozambique; but he felt that the Mozambican Christians could do it themselves. Right from the beginning, Lehman wanted to establish an indigenous church.

"To give guidance to the African miners, Lehman began to teach some of them how to do the work of church planting and pastoring. The Mozambicans chosen were men who had already been proven to have a servant's heart. They were men who were willing to set up the cubicle where they held their meetings without complaining. Each week Lehman arrived at one of the gold mine compounds, preached, and then taught such skills as preaching, teaching, record keeping, and singing. He then encouraged the miners to be evangelists when they returned to their homes during their times of leave from the mines.

"Mozambican miners were usually allowed leave from the gold mines for periods of three to six months. During these months, many of the Mozambican miners who had become Christians returned to their families and started up 'churches' right in their homes. They would preach, teach, and administer the sacraments to their fellow Mozambican Christians. Before returning to the mines, they would train someone within the church to continue to lead the group until they could return.

"Upon returning to Johannesburg, they would report back to each other about what they had done. They were then given further instructions to prepare them for their next visit home. These men were not concerned about status. They considered themselves as laymen who had a desire to minister.

"Thus, when TEE was introduced to the Mozambican District in the latter part of 1991, its aims, of producing church workers who possessed the heart of a servant and of involving both the clergy and laity in the ministry of the church, were not foreign to them. In many ways, they had already been doing this even before TEE came onto the scene." [Interview with Rev. Orai Lehman, Boksburg, South Africa, April 1993.]

6.5.3 Growth of the Church

Table 12 looks at the Kendall Coefficient for statements 6, 18, 33, and 36. These statements deal with the issue of whether or not TEE is training believers to help the church to grow numerically.

Item	6	18	33	36
Kendall Coefficient	.750	.813	.750	.563

Table 12: A comparison between the responses from SA, SW, and ZW and the responses from Mozambique regarding how TEE is training clergy and laity to aid in the numerical growth in the church

The Kendall Coefficient for statement 6, "TEE is not a good way to train the pastor and laity to help the church to grow numerically," is .750. Of the Mozambican respondents, 58.6% disagreed with the statement, as compared to 21.7% of the respondents from South Africa, Swaziland, and Zimbabwe who disagreed.

Statement 18 has the Kendall Coefficient of .813. Upon looking at the statistics for this item, one recognises that there is a negative association between the responses. Of the respondents from South Africa, Swaziland, and Zimbabwe, 13.6% agreed that TEE has helped their church to grow numerically, as compared to 60.3% from Mozambique who either agreed or strongly agreed.

Also related to the issue of numerical growth is statement 33, "Laity who have studied with TEE are inviting their friends and family to church." The Kendall Coefficient is .750. Sixty-

nine percent of the respondents from Mozambique agreed, as compared to 40.5% of the respondents from South Africa, Swaziland, and Zimbabwe who agreed.

The Kendall Coefficient for statement 36 is .563. The contrast of opinions is seen in that 21.6% of those from South Africa, Swaziland, and Zimbabwe agreed that "TEE promotes the concept that laity should be trained to be ministers to help the church to grow" numerically, as compared to 65.6% from Mozambique. (A detailed tabulation of the responses for the above statements can be located in Appendix S.)

District Superintendent Cossa credits TEE for helping the Mozambique Wesleyan church to begin seeing growth again, after the church had seen a decline in average Sunday morning attendance in 1991. (In 1990 the average attendance was 1,650; in 1991 it dropped to 1,550; in 1992 it was 1,580; and in 1993 it was 1,900.) The promoting of TEE in the district was a reminder to the district leaders that they needed to get back to the practice of equipping the lay people for the work of ministry.[33]

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[33]According to Rev. Cossa, there was a time when the Mozambique District had strayed away from this teaching. In the 1980's the push was to send ministerial candidates to the Bible school in Swaziland. Emphasis was being focused upon the training of those who wanted to be ordained. From the 1980's until 1991, the idea that the laity should be involved in ministry was not practised as strongly as it had been previously.

For approximately twenty years, the records for the Mozambique District had been very inaccurate, due to the civil war which scattered so many Wesleyans from their homes and villages. This began to change as the government began to become more stable in the late 1980's. Cossa states that in 1990 the records showed that the average attendance in Wesleyan churches on a Sunday morning was 1,650. In 1991 this had dropped to 1,550. In 1992 the district decided to use TEE. At the end of 1992, the average attendance saw a small gain over the year before. At that time 1,580 individuals were worshiping in Wesleyan churches. The emphasis swayed back to getting the lay people involved in the ministry of the church again. As District Superintendent, Cossa laid down a plan that promoted the idea that the work

The acceptance of the concept that clergy and laity should be partners in ministry has had a very positive effect upon the church in Mozambique. Cossa credits TEE as being the reason why the Mozambique District was able to start two new churches in 1993 and four new churches in 1994. The heavy weight of ministry is not just placed upon the shoulders of a few ordained men. Instead the weight is spread out, evenly supported by both the clergy and the lay people.

The view that Wesleyan church leaders have in South Africa, Swaziland, and Zimbabwe regarding the place of laity in the ministry of the church seems to have hindered the numerical growth of the church. The fear of the denominational leaders to allow laity to become involved in ministry has had a detrimental effect upon the growth of The Wesleyan Church. Some laity have been discouraged from doing evangelism[34] and have left The

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of ordained ministers is to prepare those in their church for active ministries.

Between 1992 and 1993, three Mozambican pastors began teaching TEE in their churches. Between 1993 and 1994, there were six pastors training their people with TEE.

Cossa stated that TEE came into their district at a time when they needed to be reminded that ministry was not just for the Bible school-trained clergy to perform. It was for all Christians. In 1993 the average attendance in Wesleyan churches in Mozambique reached 1,900, and in 1994, 2,352. [Information obtained from an interview with Rev. Daniel Cossa, Mafalala, Mozambique, May 1993.]

[34]Mr. Obed Matebula wanted to start a Wesleyan church in Pimville, Soweto in the 1980's. He shared in an interview, "I was excited about the possibilities. My missionary friends were encouraging me to start the church even though I kept telling them that I was only a lay person. But they repeatedly told me that that did not matter since all Christians could minister . . .

I did get a group together in Soweto who wanted to be Wesleyans. For months we met outside under a tree. We were having good fellowship. The church was growing.

. . . one day the district leaders approached me and informed me that I was no longer to lead the church I had started. They had found an "official" pastor to take over.

. . . I have stopped evangelising as I should because of this . . ." [Interview with Mr. Obed Mathebula, Vosloorus, South Africa, April 1993.]

Wesleyan Church to join other denominations that they felt would appreciate and use them in ministry.

6.6 Statements Dealing with the Contextualization of Methodology

6.6.1 TEE Study Materials

Table 13 contains the Kendall Coefficients for statements 2, 5, 8, 11, and 17. These statements dealt with how the TEE students perceived the contextualization of the TEE study materials.

STATEMENT	2	5	8	11	17
Kendall Coefficient	0.712	0.95	0.2	0.962	0.813

Table 13: A comparison between the responses from SA, SW, and ZW and the responses from Mozambique regarding TEE study materials

The Kendall Coefficient for statement 2, "The TEE study materials are written in a language which we can understand," is .712. Of the respondents from the churches in South Africa, Swaziland, and Zimbabwe, 83.8% agreed with the statement, and 98% of those in Mozambique agreed.

There is a high correlation for the responses received for statement 5, "The TEE study materials are written in a way that can be easily understood." Seventy-three percent of the respondents from South Africa, Swaziland, and Zimbabwe, and 87.9% from Mozambique, either agreed or strongly agreed. The Kendall

Coefficient is .950.

The Kendall Coefficient for statement 8, "The TEE study materials are very challenging to me," is .200. The wide difference is reflected in the fact that 32.4% of the respondents from South Africa, Swaziland, and Zimbabwe, as contrasted with 72.5% from those from Mozambique, either agreed or strongly agreed with this statement.

Approximately 20% of the TEE respondents from South Africa, Swaziland, and Zimbabwe, and 15.5% of the respondents from Mozambique, agreed or strongly agreed with the statement, "TEE study materials encourage me to think through issues by myself" (item 11). The Kendall Coefficient is .962.

The Kendall Coefficient for statement 17, "The lessons in the TEE study materials repeat too much," is .813, indicating a negative association. While 41.9% of those responding from South Africa, Swaziland and Zimbabwe agreed or strongly agreed, 3.4% of the respondents from Mozambique indicated that they agreed. (Appendix T gives a detailed tabulation of the responses for statements 2, 5, 8, 11, and 17.)

The TEE student-respondents from South Africa, Swaziland, and Zimbabwe, as well as those from Mozambique, felt that TEE, for the most part, was written in a way that was readily understood. Though one could conclude that this should be a positive thing for the TEE programme, it actually has a negative side to it. Though the TEE respondents from South Africa, Swaziland, and Zimbabwe did indicate that TEE was written in a manner that is understandable, they also indicated that it was

not challenging to them because it was too simple. A reality that must be faced is that people in South Africa, Swaziland, and Zimbabwe are becoming more and more educated all the time. Those who are being trained are not going to be satisfied with study materials which have been written at a standard three level.

On the other hand, the TEE respondents from Mozambique did find the TEE study materials to be challenging. A major reason why they felt this way was because it was the first time that many of them were given an opportunity to be able to study. Having the TEE materials translated and printed in their own vernacular to study with was opening the doors for them to finally get the training that they had wanted for many years.[35]

There was a difference of opinion concerning whether the TEE study materials repeated too much or not. For the most part, the less "formally" educated TEE students, who tended to be the older TEE students, did not feel that the TEE materials repeated too much.[36] On the other hand, TEE students who had more "formal"

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[35]A real key to the success of TEE in Mozambique can be attributed to Mr. Stephen Madelane, who has spent hours translating TEE books into the xiTsonga language. Before Madelane did this work, the Mozambique church could not use TEE because they did not understand English or any of the other African languages that the TEE books were available in. Matusse shared, "When we went to Regional conferences and heard about TEE, we wanted to use it in Mozambique. But then we heard that the books were not yet written in our language. We felt left out. But now that we have our own TEE books we feel happy." [Interview with Rev. Daniel Cossa, Miss Angelina Cossa, Mrs. Cecilia Macumbuie, and Rev. Z. Buduie, Mafalala, Mozambique, June 1994.]

[36]A hypothesis that I have is that perhaps the repeating of information is a learning style that Africans are accustomed to. As I have had opportunity to spend time with different African families, I have especially enjoyed the evenings when the family members gather together to listen to stories. As I have listened to the plot being laid out by the family storyteller, I have noticed that many times important points are repeated over and over to ensure that the listeners have grasped them.

In 1994, Rev. Guilherme Mundlovu was 76 years old. When TEE was introduced to the Mozambique District, he decided that he was also going to study. When he was asked if he thought the TEE format repeated the

education did tend to feel that the study materials repeated too much. Some of them actually indicated that they felt as though their intelligence was being insulted by how easy some of the TEE books were.

The general feeling among TEE students of The Wesleyan Church in South Africa, Swaziland, and Zimbabwe was that the TEE books did not allow them to really think through issues by themselves.[37] One of the students wrote, "The TEE book gives good information. But it does not allow me to think creatively. The book usually only gives one answer to a question. If I memorise the answer that the book gives for the exam, I know I will pass with a very high mark. I may not agree with the answer, but if I expect to get a good grade I will put down what

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information too much, he replied, "I do not have a problem with the information being repeated over and over. It helps me to remember the information that I am supposed to be learning. Every time I write the answer down, it helps the lesson to stick in my brain. After answering the same question six or seven times, you can be certain that I will be able to remember it. For an old man like me, that is a very good thing." [Interview with Rev. Guilherme Mundlovu, Maputo, Mozambique, July 1994.]

Many older learners in South Africa, Swaziland, and Zimbabwe seemed to agree with Mundlovu. In Zimbabwe, Solomon Kalenge has been studying through TEE since 1986. He was in his 60's when he started his first TEE book. He shared that when he first began studying with TEE, he could not read very well. He had to have his grandchildren read the lessons to him. Every night, Kalenge and one of his grandchildren sat at the table, with a kerosene lamp lighting the TEE book. Kalenge's grandchild would read the information to him and then ask him the question. The repeating of the information over and over, and having to answer the questions over and over, was - for Kalenge - a good way to learn. He stated, "It helped me to remember. In fact, by the end of the book my grandchildren also could tell you what the lessons were." [Interview with Pastor Solomon Kalenge, Bulawayo, Zimbabwe, December 1994.]

[37]After I had spent quite a while asking Mrs. M. Mbewu different questions about TEE materials, she looked at me and stated very firmly, "Mfundisi Lo, you ask so many questions. We older ones really aren't too concerned about how the books are written. We do not worry if they repeat too much or if they do not repeat at all. We do not understand things like that. All we know is that we like to study. We like having books that we can study and carry around with us so we can show others that we have our own books to study." [Interview with Mrs. Minah Mbewu, Pondoland, Transkei, July 1994.]

the book has given for the answer."[38]

Another student wrote, "TEE has taught me to be very good at memorising. We may spend time discussing a topic in class, but we all know that the answer we are expected to give will always be the one that is in the book. I do not think that TEE is really concerned about what I think. It is only concerned that I answer the questions correctly - and correctly means how the book wants me to answer them."[39]

Walter Lebyane wrote that the programmed instruction style of the TEE books makes him feel as if he is being told what to believe instead of being encouraged to process the information himself so that he would then be able to make his own conclusions.[40]

Even in Mozambique, many of the TEE students did not feel that the TEE materials sufficiently encouraged the students to think through issues for themselves. When the district first began using TEE, the TEE teachers taught the lessons as though the book contained everything they needed to know. Their exam questions were taken word for word from the TEE book. Students were asked to respond with either one or two words per question. If necessary, they could go up to five words. But those involved in teaching TEE in Mozambique discovered that their students were not really learning. They knew how to tell the teacher what the

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[38]Walter Lebyane, his response on the *TEE Questionnaire*, October 1994.

[39]Billy Niemack, his response on the *TEE Questionnaire*, July 1994.

[40]Lebyane, *TEE Questionnaire* response, 1994.

book said, but they did not know how to use what they were learning in real life.

The District Board of Administration for Mozambique began to make changes to their TEE programme. Matusse, the TEE director for Mozambique, shared that, in addition to answering the questions in the TEE book, students are also assigned extra work to do which relates to the lessons being taught.[41] As an example, when the Mozambican students were studying the TEE book *Ku Tisa Vanhu ka Jesu* (*Bringing People to Jesus*), the students were required to go and talk to pastors from other churches to see how they did visitation. Each student was then given time to report back to the class what they had found. The class was then encouraged to discuss the pros and cons of each method presented and which methods they would try within their church.

6.6.2 Teaching Methods

Table 14 shows the Kendall Coefficients for statements 23, 29, 32, and 35. These items dealt with the issue of the TEE class leader and conscientization.

STATEMENT	23	29	32	35
Kendall Coefficient	0.762	0.75	0.8	0.95

Table 14: A comparison between the responses from SA, SW, and ZW and the responses from Mozambique regarding the TEE class leader

The overall responses from South Africa, Swaziland, and

[41]Interview with Samuel Matusse, Maputo, Mozambique, July 1994.

Zimbabwe (60.8% agreed), as well as those from Mozambique (75.8% agreed), indicated that the TEE class leaders do allow students to ask questions (statement 23). The Kendall Coefficient was .762.

Whereas 71.6% of the respondents from South Africa, Swaziland, and Zimbabwe either strongly disagreed or disagreed that "The TEE class leader asks thought provoking questions pertaining to the lesson" (statement 29), 69% of the respondents from Mozambique either strongly agreed or agreed with the statement. The Kendall Coefficient is .750, indicating a loose negative association.

Statement 32 has a Kendall Coefficient of .800. Of the respondents from Mozambique, 93.1% either strongly agreed or agreed with item 32, "The TEE class leader is always well prepared." This is in comparison to 37.8% from South Africa, Swaziland, and Zimbabwe who either strongly agreed or agreed.

There was a high correlation for statement 35, "The TEE class leader lectures too much." Of the respondents from South Africa, Swaziland, and Zimbabwe, 60.8% agreed with the statement, and 51.8% of the respondents from Mozambique agreed. The Kendall Coefficient was .950. (A detailed tabulation of the results for statements 23, 29, 32, and 35 may be found in Appendix U.)

As a participant observer, I noticed that TEE teachers did ask questions in most classes, but the questions were usually the same ones which were found in the TEE books. Questions which were asked that were not taken from the book tended to be "knowledge questions". During one TEE class session in

Sihlengeni, a village on the outskirts of Bulawayo, Zimbabwe, the teacher asked the students thirteen questions besides the questions located in the TEE book. Of these thirteen questions asked, ten were knowledge questions and three were insight questions. In most cases, the students were able to answer the knowledge questions with a minimum of words. The insight questions, "What does this mean to you?" did generate some discussion between the student who was answering and the teacher. No application questions were asked during the class. In one TEE class, the teacher asked questions in such a way that the only response needed from the students was either a "yes" or a "no". In three of the observed TEE classes, it could be seen that the teachers were really making an effort to ask questions. They had their questions all prepared and written down on paper. But when the students did not answer, the teachers quickly reverted to merely lecturing. In these three classes, it seemed that the students were content to let their teachers continue lecturing.[42]

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[42]Annie Makusha tried to generate discussion by writing her questions on small strips of papers and handing them out to each student as they entered into the learning environment. She would call out a student's name, and that student would read the question out loud for the rest of the class to respond to. Once everyone who wanted to had an opportunity to respond, the one who read the question would be allowed to share his or her thoughts. Though many of the questions that Mrs. Makusha had written on the strips of paper were knowledge questions, she did include a few insight questions as well as application questions. [Observed class, December 1994, Bulawayo, Zimbabwe.]

In one TEE class the teacher asked some application questions which were well prepared and written out. However, as soon as the teacher asked the question she said, "This is not a question we will discuss. It is a question that each one of us must answer for ourselves. When you leave here today and get back to your homes, spend some time thinking about how you would answer this question." [Observed TEE class, Johannesburg South Africa, October 1994.]

In another TEE class in Zimbabwe, one teacher conducted her class by having each student take turns reading the programmed instruction frames in the TEE book. The only questions that the students responded to were the questions that the TEE book asked. If the student answered the question correctly, the teacher said, "Kuhle" (that's good). She would then motion for

Billy Niemack, the TEE Director of the Nkosinathi District in South Africa, stated that one reason it is so hard to get teachers to ask more questions is because of the students themselves. He shared that, when he first started teaching TEE, the students just stared at him when he asked them a question. It took weeks before they began to respond.[43] One of his students, Mrs. Billy Cele, explained that they were not used to being in classes where they are supposed to talk.[44] From primary school up, students are taught to listen. Mrs. Cele stated that it will take a long time before Africans will get used to the idea that they should participate by speaking up in class.[45]

Another possible reason why so many TEE teachers use the lecture style in teaching is because this was how they were taught by missionaries when they were teaching TEE. Rev. Elimon Shabangu from the Reef shared that when he first began studying with TEE in the early 80's, he was taught by a missionary.[46] The students in the class did not understand English very well, and

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the next student to read the next frame in the book. If the student answered incorrectly, the teacher would say, "That is wrong". She would then motion with her hand for the next student to read the same frame again and try to answer the question correctly. [Observed TEE class, Victoria Falls, Zimbabwe, December 1994.]

[43]Interview with Mr. Billy Niemack, Margate, South Africa, October 1994.

[44]Interview with Mrs. Billy Cele, Port Shepstone, South Africa, October 1994.

[45]Other TEE respondents agreed that a major reason why many of the TEE teachers have not tried to obtain greater class participation from the TEE students stems from the students' perception that lecturing and learning must go together. Both younger TEE students and older TEE students agreed that most of the training they have ever received, whether in primary school, secondary school, or vocational training seminars, has followed the lecture format.

[46]Interview with Rev. Elimon Shabangu, Pimville, South Africa, October 1994.

the missionary did not understand siZulu at all. For this reason the TEE teacher had to work through an interpreter. This allowed the teacher to be able to communicate with her students, but it deterred the use of discussion. From this, TEE students began to associate TEE classes with lecturing. Lance Mbokazi, a district TEE director in South Africa, stated, "It is hard for me to think of teaching TEE any other way but to lecture."[47]

Approximately 93 percent of the Mozambican TEE students agreed that their TEE class leader was usually well prepared to lead the TEE class sessions. One major reason for this positive response seems to be that the Mozambique District of The Wesleyan Church sees TEE as being very important in its contribution to the overall effectiveness of the ministry of the district. The position of the TEE class leader is highly respected. In fact, not just anyone is allowed to be a TEE class leader. Candidates are expected to have had success in ministry. They must have already participated in a TEE class as a student, be recommended by the local church board to the District TEE Director, and then be approved by the District TEE Director after he has interviewed the candidate. If the candidate is approved, he or she is then expected to be an assistant TEE class leader to learn first-hand what the responsibilities of a TEE class leader are. During this time, candidates are required to participate in the three-day TEE class leader's seminar. Only after having successfully served

[47]Interview with Pastor Lance Mbokazi, Piet Retief, South Africa, November 1994.

as assistants are they recommended to be TEE class leaders.[48]

Even at this stage, however, TEE class leaders know that the District TEE Director and District Superintendent may come and observe how effectively they are teaching and equipping their students for ministry. Thus, Mozambicans in The Wesleyan Church realise that to be a TEE teacher is a privilege which carries great responsibilities.

6.6.3 Practical Exercises

Table 15 contains the Kendall Coefficients for statements 38, 39, and 40, which looked at the issue of the practical exercises in TEE.

STATEMENT	38	39	40
Kendall Coefficient	0.538	0.837	0.538

Table 15: A comparison between the responses from SA, SW, and ZW and the responses from Mozambique regarding the practical assignments in TEE

The Kendall Coefficient for statement 38, "The TEE class leader makes sure that the students do the practical exercises that are assigned," is .538. Of the respondents from South Africa, Swaziland, and Zimbabwe, 36.5% agreed with the statement, as compared to 93.1% of the respondents from Mozambique who either agreed or strongly agreed.

The Kendall Coefficient for statement 39 is .837. By looking at the responses received for this item, one can

[48]Interview with Rev. Daniel Cossa, Miss Angelina Cossa, Mrs. Cecilia Macumbuie, and Mr. Samuel Matusse, Mafalala, Mozambique, June 1994.

recognise that the responses vary but have a weak relationship with each other, because few of the respondents either strongly agreed or strongly disagreed with the statement that "The TEE class leader helps students understand how the practical exercises relate to their ministries." However, the responses do indicate that, whereas 29.7% of the responses from South Africa, Swaziland, and Zimbabwe agreed or strongly agreed with the statement, 65.5% from Mozambique agreed or strongly agreed.

The Kendall Coefficient for statement 40, "Practical exercises are a good way to help TEE students to apply what they are learning to real life situations," is .538. Of the responses from South Africa, Swaziland, and Zimbabwe, 55.4% either strongly disagreed or disagreed, compared to 0% from Mozambique. (A detailed tabulation of the responses for statements 38, 39, and 40 may be found in Appendix V.)

In 1992, three TEE classes within the countries of South Africa and Zimbabwe were studying the TEE book, *Bringing People to Jesus*. In order to pass the course, the students were supposed to do a few practical exercises to give them experience in visiting others and sharing about Jesus Christ. During one of the weekly sessions, the teachers were supposed to take the students out and demonstrate for them how "proper" church visitation is supposed to be done. Towards the end of the course, the students were also required to visit someone who was sick and pray for them. The teachers of these classes were to indicate on a "grade" form, which is sent to the Regional TEE

Director at the end of the class, whether or not the students had done their practical exercises. Nineteen forms were sent in. Only on four of them had the teacher indicated that the student had done the required practical exercises. When two of the teachers were asked why they had not required their students to do the practical assignments, the first teacher replied, "None of the students seemed to have any extra time to do visitation. They complained in class that they were doing well just to fill in the answers to the TEE questions and to come to class."[49] The second teacher replied, "Does it really matter? They passed the exam. That should show they know the material."[50]

Sometimes it was not the fault of the teacher that the prescribed practical assignments were not accomplished by the students. In the book, *The Shepherd and His Work*, TEE students are instructed to prepare a sermon and ask their pastor for an opportunity to share it before the congregation. They could share it in a morning worship service, or at a ladies' gathering, or at a youth meeting, etc. It was up to the pastor to decide when and where. One student in South Africa shared, "I went to my pastor and asked him if I could meet with him because I wanted to have him give me advice on how he prepared his sermons. I also wanted to find out when I could give my sermon. He looked at me and said, 'You are not a pastor. Until God calls you, you

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[49]Interview with Billy Niemack, Nkosinathi TEE director, Margate, South Africa, July 1994.

[50]Interview with Pastor Lance Mbokazi, TEE teacher, Piet Retief, South Africa, November 1994.

do not need to worry about preaching.'"[51]

In contrast to the above scenarios, the leaders of the Mozambique TEE programme have taken the practical assignments very seriously. One reason for this is that every one who signs up to study with TEE is expected to be involved in some form of ministry.[52] The Mozambique TEE students seem to realise that if the church is going to grow they must help it to grow. All TEE students in Mozambique are considered to be lay pastors and are put on a circuit to visit outlying churches on a weekly basis.[53]

Of the Mozambican respondents, 93.1% agreed or strongly agreed that the TEE class leaders make sure that the students do the practical ministry assignments that their TEE book or teacher required. The practical assignments are considered a vital part of the Mozambique TEE programme. The main reason for this is that the district leaders want the students to know how to do ministry.

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[51]Interview with Mr. Shadrack Maseko, TEE student, Tembisa, South Africa, October 1994.

[52]Daniel Cossa shared, "Our church in Mafalala is starting a new church about 15 kilometres from Maputo. I have organised our lay people who are being trained through TEE to go out there regularly to lead the services, teach mid-week Bible studies, and show the people there how they can tell others in the village about Jesus and The Wesleyan Church. Our TEE students are an important part of our ministry in Mozambique. They are one main reason why we have been able to start four new preaching points this year. They help to carry some of our work load so that we have more time to reach out into new areas." [Interview with Rev. Daniel Cossa, Mafalala, Mozambique, June 1994.]

[53]My personal observation was that TEE students in Mozambique are involved in a variety of ministries. Some of them assist in preaching at Wesleyan churches that are already established. Others are put on a circuit to preach and teach at a number of churches that are in the early stages of development. TEE students in Mozambique have been known to lead new congregations, serve communion, do evangelistic services, lead all-night prayer services, conduct funerals, and preach at revival meetings. They have been involved in different forms of visitation and in counselling situations. TEE students in Mozambique seem to know that they are studying with a goal in mind. They know that they will be asked to do ministry.

In Mozambique, TEE students are being encouraged to see themselves, not as the "objects" of missions, but as "subjects" of missions. In other words, the students are taught that they are not passive observers of what happens in the life of the church and their communities. Instead, they are encouraged to get involved.[54]

My observation of the Mozambique TEE programme was that TEE students did not have to wait for long periods of time before the district would use them in some form of ministry in the church. In fact, the opposite is true. Once the student enrolls in a course of study, he or she is assigned to a pastor or a mature Christian who will help to supervise the practical ministry of that TEE student. The students are allowed to do their practical assignments in the church in real life situations. A real sense of cooperation seems to take place between the TEE student and the TEE "mentor". As Matusse stated, "The TEE student helps the church to grow even while he or she is a student. We do not wait until they are finished with their studies before we will use them. We use them right from the first day."[55]

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[54]Interview with Rev. Daniel Cossa, Mafalala, Mozambique, June 1994.

[55]Interview with Samuel Matusse, Mafalala, Mozambique, June 1994.

6.7 Summary

This chapter has recorded the findings of the three questionnaires which were developed to discover how the TEE programme of The Wesleyan Church in Southern Africa was dealing with contextualization. The questionnaires sought the responses of TEE students in South Africa, Swaziland, Zimbabwe, and Mozambique regarding: what they perceived to be the needs in their local situations; how adequately TEE was dealing with the needs identified in the previous questionnaire; and how adequately they felt TEE was dealing with the contextualization of liberation, structure, and methodology.

From the responses gathered from the final questionnaire, tables were made to show what the Kendall Coefficient of "W" was for each item. The Coefficient of "W" was used to determine the measurement of agreement or disagreement between the TEE programme of South Africa, Swaziland, and Zimbabwe and the TEE programme of Mozambique in regards to contextualization. The findings were then integrated with interviews and observations made while I was a participant observer in various TEE classes across Southern Africa, in an effort to discover whether or not they supported the findings gleaned from the questionnaires.

CHAPTER SEVEN

CONCLUSIONS AND RECOMMENDATIONS FOR THE TEE PROGRAMME OF THE WESLEYAN CHURCH IN SOUTHERN AFRICA

With the information I have gained from the questionnaires, interviews, and being a participant observer in various TEE classes across the Region, I feel that it is now necessary for me to draw some conclusions regarding the TEE programme of The Wesleyan Church in Southern Africa. After I present my conclusions, I will present some recommendations regarding possible ways of strengthening the TEE programme of The Wesleyan Church in Southern Africa.

7.1 The Content of Contextualization - Liberation

Under the heading, "The Content of Contextualization", are two major questions: (1) How effectively does TEE deal with spiritual needs? and (2) How effectively does TEE deal with social and political needs?

7.1.1 Spiritual Needs

The responses to the *TEE Questionnaire* and the *TEE Ministry to Needs* questionnaire, as well as the responses from interviews with current and former participants of The Wesleyan Church TEE programme, seem to indicate that the majority of TEE students in South Africa, Swaziland, and Zimbabwe feel that, for the most part, TEE is dealing with general spiritual needs such as the forgiveness of sins, what it means to be born again, what the Bible is, and how to witness to others. However, these same respondents also indicated that they did not feel that TEE is doing a very good job of dealing with spiritual issues which particularly pertain to the lives of Africans. Issues such as bewitching, appeasing ancestral spirits, demon possession, and the treatment of certain illnesses by magic seem to be overlooked in the majority of TEE classes conducted by The Wesleyan Church.

As in the case of the TEE respondents from South Africa, Swaziland, and Zimbabwe, the respondents from Mozambique also seemed to feel that, for the most part, the TEE programme in their country is dealing with spiritual needs such as the forgiveness of sins, salvation in Jesus Christ, what the Bible is, giving to the church, moral purity, and being witnesses. However, they also indicated that they felt TEE is weak in dealing with such topics as evil spirits and helping them to understand what other religions, such as Hinduism, Islam, Mormonism, Bahai, and the Jehovah's Witnesses, believe.

7.1.2 Social and Political Issues

Many of the TEE students in South Africa, Swaziland, and Zimbabwe felt that their TEE classes are weak in dealing with social and political issues. There seem to be a few reasons for this weakness.

One reason may be that national TEE teachers have followed the example of foreign missionaries, whether consciously or unconsciously, of not getting visibly involved in activities that may draw negative attention from the host government to The Wesleyan Church. This feeling seems to have been especially strong during the apartheid period in South Africa, when missionaries thought it better to remain silent about certain injustices, and therefore be allowed to remain in the country, than to be vocal and be kicked out of the country. This same attitude was also strong among the missionaries who were serving in Zimbabwe during its years of "white rule". According to different ones who were interviewed, Wesleyan missionaries sometimes gave ultimatums to African church leaders and told them that if they became involved in political issues their monthly salaries would be canceled and they would be asked to leave the church.[1]

A second possible reason why TEE has been weak in getting involved in social-political issues is that The Wesleyan Church

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[1]Interviews with Rev. Samson Sigwane (Manzini, Swaziland, January 1994) and with Rev. Fayindi Nyoni and Rev. Elias Moyo (Victoria Falls, Zimbabwe, June 1994).

has been strongly influences by Pietism.[2] Many in The Wesleyan Church world-wide contend that it is more important to deal with spiritual things than it is to deal with "earthly" things.[3] One African pastor stated that what happens to the world does not really matter, since Jesus is going to be taking His people away to a spiritual Kingdom.[4] This attitude seems to have been fueled by The Wesleyan Church's emphasis on "heart purity". The focus has been on the heart and on the working of the Holy Spirit to fill that heart with the holiness of God. In other words, the discipleship programme of The Wesleyan Church in South Africa, Swaziland, and Zimbabwe has tended to emphasise one's relationship with God, dealing with such issues as salvation, forgiveness of sins, Bible study, prayer, and moral purity. But the believer's responsibilities to the world, and their need to become involved in it, have tended to be ignored. The call to get right with God is strong, while the dire physical and social needs of the community and its people have been neglected.[5]

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[2]Pietists of the mid-1500's tended to ignore the physical and social needs of those they were seeking to minister to. They felt that their primary goal was conversion. [H. Orton Wiley, *Christian Theology*, Vol. 1 (Kansas City, Missouri: Beacon Hill Press, 1940), p. 81.]

[3]This judgment was made by Dr. Joanne Lyon, Director of World Hope, at the Festival of Missions Conference (Indianapolis, Indiana, USA, June 1995).

[4]This thought was reflected in a message presented by Rev. Ron Nkosi at the Qhubekani District Conference (Piet Retief, South Africa, April 1993).

[5]It is interesting to note that, whereas the TEE students wanted their TEE classes to focus more attention on social and political issues, the majority of TEE class leaders who were interviewed felt differently. Many of the class leaders recognised that Christians do need to be taught how to deal with these issues. But what stops them from aggressively teaching about such issues in their classes is the fear of the negative repercussions that may come their way. They fear the political party members who have made threats upon their lives if they say anything negative about their parties. Some TEE class leaders are afraid to speak up against injustices by the government because they really do not know what they can do about it in a Christian

This attitude of non-involvement in social and political issues seems to have adversely affected certain TEE classes and churches in The Wesleyan Church. This was most vividly demonstrated by the TEE programme in Johannesburg (the Reef District of The Wesleyan Church). The TEE enrollment for the Reef District was forty-five in 1993. However, a year later it had dropped to three. Different reasons were given to account for the decline. One of the reasons given was that some of the TEE class members had dropped out of their classes when they were told that they were not permitted to discuss political issues in a class that was meant to focus on spiritual things. During the year of the general elections in 1994, the average Sunday morning attendance for the churches which are a part of the Reef District dropped from 120 (in 1993) to around 85 (in 1994). Though the reasons for this decline were not investigated, one has to wonder if one contributing factor to the decline could have been the attitude that certain issues, such as politics, should not be brought up within the boundaries of the church.

This same trend took place in other areas of the Region where The Wesleyan Church was conducting TEE classes. In 1993 the Nkosinathi District had eighteen individuals enrolled in TEE studies. In 1994 the same district recorded no students. Just as in the Reef District, the students' failure to continue the classes was attributed to different reasons. However, one of the main reasons seemed to be that the TEE classes were not

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practically helping the students to know how they should vote in the coming elections. In fact, many of the eighteen students had dropped out of their TEE classes to participate in the Roman Catholic sponsored pre-election informational seminars that were held weekly. These seminars were set up to inform the people about the procedures for voting, where they could vote, and the different political parties that were being represented in the general elections.[6]

Even though there has been an attitude of non-involvement in the past, many Wesleyans who responded to the *TEE Questionnaire* felt that The Wesleyan Church of the 1990's needs to become involved. Their responses indicated that many of them are interested in issues such as voting, joining political parties, racism, tribalism, and learning how they as Christians should respond to corruption and injustices. A major reason for this interest can be pinpointed to the transitions that are taking place in Africa. One African summed up the feelings of many when he stated, "Who would have ever thought that I would see the day when we Africans would be allowed to vote? I have looked forward to this for a long time!"[7]

Being given a vote seems to have injected a new energy into the lives of many Africans within The Wesleyan Church in Southern

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[6]Interview with Mr. Billy Niemack, Rev. Z. Mdabe, and Mrs. B. Cele (Nkosinathi District, Port Shepstone, April 1994).

[7]These words were shared with me by Walter Lebyane during a casual conversation (Tsakane, South Africa, April 1994).

Africa.[8] It seems that once they realised they were going to be given the right to vote they began to also feel that they could become actively involved in helping to make needed social changes in their country. In fact, their interest extends beyond political issues. They also want their TEE classes to deal with other issues, such as abortion, unemployment, injustice, racism, the homeless, pornography, gambling, drunkenness, broken families, medical care, education, and AIDS. In fact, it seemed to me that, from the responses I received from those I interviewed, many TEE students were not willing to be silent any longer. They wanted to be equipped to help make needed changes in their country.[9]

By the indications reflected from their responses, TEE students are wanting TEE classes to become places where they can explore different political principles and openly discuss their rights and responsibilities as citizens of Africa. They seem to also want instruction on what the Christian's attitude toward the government should be.

The Mozambique District is seeking to develop a TEE programme that deals with social and political issues. The creative way in which the TEE classes in the Maputo area dealt

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[8]I sensed this while interviewing Pastor Walter Lebyane (Tsakane, South Africa, October 1994); Mr. Daniel Khumalo (Daveyton, South Africa, October 1994); Mr. Matthews Maseko (Daveyton, South Africa, October 1994); Mr. Obed Mathebula (Pimville, South Africa, October 1994); Rev. Naphtali Langa (Acornhoek, South Africa, April 1994); and Mr. Stephen Madelane (Acornhoek, South Africa, April 1994).

[9]One TEE student stated, "I am finally able to say what I really think and feel. Do you think that I am going to be quiet now? I can tell you right now that the answer is 'No'". [Interview with Mr. Doctor Galela (Alexandra, South Africa, November 1994).]

with questions regarding the "upcoming" elections in 1994 was a means of attracting others to enroll in TEE classes and even to try out The Wesleyan Church. The three programmes (vegetables for the hungry, education of primary students, and English classes for the unemployed) which some of the TEE classes in Mozambique started in 1993 and 1994 are an initial demonstration that TEE in this country is seeking to help its students to see and to actively do something about the social and physical needs of those around them.[10]

7.2 The Contextualization of Structure - Ministry for All

Under contextualization of structures is the major question: Does TEE promote the concept that ministry is open for all Christians, whether they are clergy or lay people? Related to this question is: Does TEE seek to get rid of elitist and authoritarian attitudes within the church?

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[10]According to Cossa, the leaders of the Mozambican Church have concluded that they need to minister to the "physical" needs of people before those people will want to attend to their "spiritual" needs.

The Wesleyan Church in Mozambique has benefitted numerically from the three social ministries the TEE classes have started. The people are told that the food comes from the hard work of those who attend The Wesleyan Church; the children are told that the teachers are Wesleyan members; and those taking the English classes are told that their class is sponsored by The Wesleyan Church. Cossa stated that this was "letting their light shine so that unbelieving people will some day want to praise God." But he also stressed that each person is free to decide if they will attend church or not. Whether they attend or not, if a person has a need, and if the church is able to help, that person will receive assistance. [Interview with Rev. Daniel Cossa (Maputo, Mozambique, June 1994).]

7.2.1 The Reaction of Pastors

Those who hold pastoral leadership in Wesleyan churches in South Africa, Swaziland, and Zimbabwe have tended to hold on to the concept that certain ministries, such as preaching, administering the sacraments, baptising, and "shepherding" congregations, should only be performed by the ordained clergy who have been "properly" trained.[11] When TEE was introduced to the pastors of The Wesleyan Church in Southern Africa, many of the ordained men were threatened by it. After eighteen years, TEE is still seen as a threat by many Wesleyan pastors in South Africa, Swaziland, and Zimbabwe.[12]

From interviews, it seems that part of the negative feelings that these pastors have toward TEE stem from the training they themselves received from early missionaries. Stress was placed on the need for individuals to receive a definite call from God before they should enter into the ministry.[13] The message

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[11]I interviewed 12 individuals who are pastors of local congregations in Wesleyan churches in South Africa, Swaziland, and Zimbabwe. All 12 indicated that they felt that there were certain ministries that only the trained clergy should be allowed to perform. [Interviews with Rev. Israel Langa (Manzini, Swaziland, January 1994); Rev. Naphtali Langa (Acornhoek, South Africa, July 1994); Rev. Sonny Makusha (Bulawayo, Zimbabwe, April 1994); Rev. Elias Moyo (Victoria Falls, Zimbabwe, April 1994); Rev. Fayindi Nyoni (Victoria Falls, April 1994); Rev. Benjamen Moyo (Victoria Falls, April 1994); Rev. P. F. Mavuso (Piet Retief, November 1994); Rev. Robert Nhlengethwa (Piet Retief, November 1994); Rev. Samson Sigwane (Manzini Swaziland, January 1994); Rev. Elimon Shabangu (Johannesburg, South Africa, May 1994); Rev. Richard Nukery (Thohoyandhou, Venda, April 1994); and Rev. Enoch Ngobeni (Thohoyandhou, Venda, April 1994).]

[12]Thirty-eight of the forty pastors who minister in South Africa, Swaziland, and Zimbabwe disagreed with the statement that "TEE is a good way to train individuals for the pastoral ministry" (Appendix Q).

[13]No aspect of Christian ministry is more puzzling than what a call is. I have found this to be true in my years of service in Africa. Christians desirous of entering into ministry have been told that they should have a call from God, but a definite explanation of what it is has not been given. The Wesleyan Church contends that there is a definite call to service for God on

conveyed was that people should not even consider entering into the ministry unless they can point to a specific time when they know God has definitely called them into His service. They were told that trying to enter into ministry without a call from God can only lead to eventual failure and frustration.[14]

Some of the pastors in The Wesleyan Church in South Africa, Swaziland, and Zimbabwe also reject TEE because they do not feel that it causes its students to make the needed sacrifices to become workers in the church. Their attitude is, "If we had to sacrifice to be a minister, so must they." Part of the sacrifice that they feel those wanting to enter into the ministry need to make is the willingness to leave their homes and enter full-time study in the Bible school. Perhaps they feel that this is important because the majority of them had to make this "sacrifice". They were required to be trained in a Bible school setting.[15]

Economically the question raised is, "If the laity can become ministers, what need is there for me? Will I lose my job and be penniless?"[16]

To be fair to these church leaders, they are not necessarily

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a full-time basis. They cite Matthew 4:20, Matthew 4:22, and Luke 5:11 to prove their point. [*The Discipline of The Wesleyan Church 1972*, p. 39.]

[14]Interviews with Rev. Samson Sigwane (Manzini, Swaziland, April 1994); Rev. Richard Nukery and Rev. Enoch Ngobeni (Thohoyandhou, Venda, April 1994); and Rev. Naphtali Langa (Acornhoek, South Africa, April 1994).

[15]Of the 50 ordained Wesleyan pastors in South Africa, Swaziland, and Zimbabwe, 49 had attended an institutional Bible school. Only one of them received his credentials through studying with TEE.

[16]Questions raised by Rev. Richard Nukery during an interview session (April 1994).

saying that lay people should not be allowed to become involved in the work of the church.[17] What these church leaders do believe, however, is that the laity should only be allowed to do "lower forms" of ministry, which could include such things as ushering, teaching a Sunday School class, or singing in the choir. What some of these pastors are against is the idea that lay people can be given such responsibilities as starting new churches, preaching, doing certain types of visitation, leading the church, chairing the church board, or administering the holy sacraments. The feeling seems to be that the laity must never be allowed to think that they are equal with them. Instead, the lay people of the church must continually be reminded that they are to submit to the authority of their spiritual leaders.[18]

On the other hand, the leaders of the church in Mozambique see TEE as an excellent and vital training tool to prepare more Christians to be equipped to expand the ministry of the church. This positive attitude is helping the clergy of the Mozambique District to view their laity as partners in ministry. There seem to be two main factors that have contributed to this positive attitude among the Mozambican clergy: (1) the manner in which The Wesleyan Church was started in Mozambique and (2) the attitude of the District Superintendent and the District Board of Administration towards TEE.

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[17]Of the pastors who responded to the questionnaire, *Your Feelings About TEE* (Appendix B), 65% agreed that "TEE is a good way to train laity to help the church."

[18]Interviews with Rev. Samson Sigwane (Manzini, Swaziland, April 1994); Rev. Rev. Richard Nukery (April 1994); Rev. Enoch Ngobeni (April 1994); and Rev. Simon Njobe (Transkei, July 1994).

The concept that both clergy and laity should be involved in the ministry of the church and its outreach into new areas has been a part of its mentality since its beginning. In fact, the Mozambican work was started by lay people. Rev. Isaac Lehman, who was instrumental in helping to establish The Wesleyan Church in Mozambique, had instilled in the Mozambican miners to whom he was ministering the idea that all Christians are supposed to be minister in the name of the Lord, Jesus. The Mozambican miners were taught that the door to the pastoral ministry is open to all.[19]

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[19]The history of how The Wesleyan Church in Mozambique started shows that right from the beginning the believers there were not burdened with issues of clergy and laity separation. Instead, the early Christian miners to whom Lehman ministered in the Reef gold mines worked on the premise that God had given them spiritual gifts that they were to use to help grow the church.

The Mozambican gold miners on the Reef (Johannesburg) begged Lehman to move into Mozambique and help start churches for them. Lehman refused. His refusal was not a sign of unconcern. Instead, Lehman wanted the Mozambicans to start their own churches. Thus Lehman set up a training programme that aimed to make church planters out of rugged gold miners who had become Christians.

Churches were started by the miners during their leaves from the mines. These men were not trained in a Bible school. Neither were they professional clergy. They were ordinary men who had a burning desire to serve. Even today the majority of the ordained clergy in Mozambique have not been trained in a Bible school setting. In fact, in 1994 there was only one ordained pastor in The Wesleyan Church in Mozambique who could claim that he had a Bible school diploma. The other ordained men (approximately twenty) received their credentials after having proven they had the gifts of ministry through being able to start new congregations and keeping them going and growing.

Without realising it, in the late 1800's Lehman was setting up a strategy in Mozambique that was following many of the principles that TEE was to be founded upon in later years. Lehman was doing "extension studies" with gold miners even before the concept of TEE had been conceived.

Lehman's training programme incorporated "geographical" extension. His students were not required to go to an institutional Bible school to receive their training. Instead they learned in their dormitories, which were located near the mines where they labored. Lehman went to where the students were.

Lehman's training programme also included the extension of "time". The classes were held at the convenience of the student-miners. Often the classes were held at night after they had completed their shifts in the gold mines. Other times they were held on Saturday. There was no prescribed time limit in which these men were to complete their studies. How many hours the student studied was determined by how much the student thought he could handle, both academically and time wise.

In an indirect way, Lehman's classes included "cultural" extension. Each dormitory on the compound was made up of men who were basically from the same tribe and who lived in areas relatively close to each other back in

A second factor that has helped pastors in Mozambique to view TEE in a positive manner has been the attitude of the District Superintendent and the District Board of Administration towards TEE.[20] In fact, District Superintendent Cossa credits TEE for helping the Mozambique Wesleyan Church to begin seeing growth again after the church had seen a decline in average Sunday morning attendance in 1991.[21]

7.2.2 The Reaction of Lay People

The responses received from the *TEE Questionnaire* indicated that the majority of TEE student-respondents in South Africa, Swaziland, and Zimbabwe did feel that TEE was a good way to train

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Mozambique. During the class discussions, the students were able to strategise together about how they could start churches in their villages and towns in Mozambique, since they all came from approximately the same area.

There was also "academic" extension, in that Lehman geared his lessons to meet the academic level of the students he was teaching. His training was not aimed at developing scholars, but men who would be able to minister.

There was also "economic" extension in Lehman's training programme. The miners were not required to leave their jobs to receive biblical training. Instead the men were encouraged to be involved in "tent-making ministries". Even to this day, all Wesleyan pastors in Mozambique are "tent-makers".

Because of the similarities between Lehman's training programme and TEE, it was not hard for the district leaders and church leaders to accept its use. [Information gleaned from interviews with Rev. Orai Lehman (Boksburg, South Africa, September 1994); and Rev. Daniel Cossa, Rev. Zaqueu Buduie, and Rev. Guilherme Mundlovu (Maputo, Mozambique, June 1994).]

[20]To help the clergy of the church not to be threatened by TEE and the involvement of laity in ministry, Cossa and the members of the District Board of Administration met with the pastors of the district before TEE became an official theological training programme within the Mozambique District. During these meetings it was emphasised that the work of the pastor would never become obsolete. Pastors were told that they did not have to worry about losing their "jobs". Cossa reminded them that they had a high calling to teach their people to do the work of God and that the pastoral task of guiding people into spiritual maturity would always be there. [Interviews with Rev. Daniel Cossa, Rev. Z. Buduie, Mr. Samuel Matusse, Mrs. Cecilia Macumbuie, and Rev. Guilherme Mundlovu (Maputo, Mozambique, June 1995).]

[21]In 1990 the average attendance was 1,650; in 1991 it dropped to 1,550; in 1992 it was 1,580; and in 1993 it was 1,900. In 1994 it was over 2,000. [Information obtained from the records of the Archives and Historical Library of The Wesleyan Church, Indianapolis, Indiana.]

the laity to help in the church. My interviews with laity who were studying with TEE indicated that most of them had no aspirations to become pastors. Many of them just wanted to get training to help them become more proficient in the ministries they are already doing in the church.

What has caused tensions between the laity and the clergy in South Africa, Swaziland, and Zimbabwe is that some of the TEE students have sought to do more than what a "normal" active lay person would do in the church under the supervision of the pastor. Tension has arisen when lay people have wanted to begin to broaden their ministries to areas which are perceived to infringe upon the territory that ordained clergy believe they should claim sole responsibility for.[22] Feelings of threat have caused some of the ordained clergy in The Wesleyan Church in South Africa, Swaziland, and Zimbabwe to "scapegoat" TEE as being the reason why lay people are seeking to destroy the "God planned" separation between the clergy and the laity. They feel that the blurring of this distinct separation can only lead to the lowering of standards for the ministry, which will lead to

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[22]In the past few years there have been some lay people in The Wesleyan Church who have indicated that they would like to help start new congregations near where they live, or in areas where there is no Wesleyan presence. One reason for this is that they are observing other church groups that are encouraging their laity to be church planters. The vision to start new Wesleyan congregations has excited some of the lay people. They are wanting a training programme that will equip them to preach teach, do administrative work, evangelise, and even administer the sacraments. But this desire has become a threat to some of the ordained leaders. [Interviews with the following clergy: Rev. Samson Sigwane (April 1994), Rev. Elimon Shabangu (May 1994), Rev. Simon Njobe (July 1994), and Rev. Richard Nukery (April 1994); and interviews with the following laity: Mr. Obed Mathebula (Johannesburg, May 1994), Mr. Matthews Maseko (Daveyton, South Africa, May 1994), Mr. Shadrack Maseko (Johannesburg, South Africa, May 1994), and Mr. Marcos Chichongwe (Kliptown, South Africa, May 1994).]

a growing disrespect for the office of the ordained pastor. For this reason it seems that quite a few ordained ministers have withheld their full support for TEE as being a good training tool to train individuals for the ministry. They have promoted TEE because it is the "correct thing" to do. However, when the time comes for the assignments to churches are made, TEE students have often been left "unassigned".[23]

Not all of the lay people had a positive attitude towards TEE. There were some who perceived TEE as a poor person's way of learning. Some of them are willing to study with it for a brief period of time, but their goal is to get into training programmes that are more "substantial". It seems that as Africans climb the social ladder (or are seeking to climb that ladder), they want to be in training programmes that are supported by buildings, white/black boards, desks, chairs, etc. Anything less is not seen as legitimate training. This seems especially true among those individuals living in urban areas.[24]

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[23]Some of the laity who have been rejected when they offered to help start new congregations, or to pastor small congregations which do not have a pastor, have left The Wesleyan Church and joined other denominations where they feel they will be used and appreciated. One former TEE student commented, "The problem is not with TEE. I was learning many things with TEE. The problem is with the church leaders who do not want to use those of us who are learning with TEE." [Interview with Robert Mdlalose (Johannesburg, South Africa, May 1994).]

Other reactions gleaned from interviews with the following clergy: Rev. Samson Sigwane (April 1994), Rev. Elimon Shabangu (May 1994), Rev. Simon Njobe (July 1994), and Rev. Richard Nukery (April 1994); and interviews with the following laity: Mr. Obed Mathebula (Johannesburg, May 1994), Mr. Matthews Maseko (Daveyton, South Africa, May 1994), Mr. Shadrack Maseko (Johannesburg, South Africa, May 1994), and Mr. Marcos Chichongwe (Kliptown, South Africa, May 1994).

[24]One TEE student wrote, "The physical things which are a part of learning, like nice buildings, and furniture, and large signs identifying the school, give credibility to training programmes. What credibility is there in the eyes of those outside the church when there is nothing physical for them to see? What prestige is there in studying with TEE?" [Written response

7.3 The Contextualization of Methodology - Conscientization

Under contextualization of methodology is the major question: Does TEE seek to help students think for themselves so that they can begin to take steps to make needed changes in the communities in which they live and work? Related to this question are two lesser questions: (1) Do the TEE study materials encourage students to think through issues for themselves? and (2) Do TEE class leaders encourage their students, by the way they prepare and teach, to think through issues for themselves and take steps to do something about those issues? In other words, is TEE a theological training tool that uses the methodology of conscientization?

7.3.1 TEE Study Materials

TEE students in South Africa, Swaziland, and Zimbabwe have mixed feelings about the TEE study materials. It is interesting to observe that, for the most part, the older, less "formally" educated TEE students did not feel that the TEE materials repeated too much. Neither did they feel that the TEE materials failed to encourage the students to think issues through for themselves. These same students actually found the study materials to be challenging. For the most part they were also

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of Walter Lebyane (Tsakane, South Africa) on his *TEE Questionnaire*.]

This same thought was echoed by Rev. Israel Langa, assistant principal of Emmanuel Wesleyan Bible College (Manzini, Swaziland, May 1994).

happy to have the TEE materials printed in their vernacular.[25]

It has been the TEE students who have had more "formal" education who have tended to feel that the study materials repeated too much, were not conducive for helping them to think through issues, and, for the most part, were not very challenging to them. This segment of TEE students usually wanted to study in the English language. One reason given for this trend is that this gives them an opportunity to improve their English while they are studying the Bible. But a criticism that they present is that the English TEE books are too simple.[26]

A real key to the success of TEE in Mozambique can be attributed to Mr. Stephen Madelane, who has spent hours translating TEE books into the xiTsonga language. Before Madelane began doing this work, the Mozambique church could not use TEE because they did not understand English or any of the other African languages that the TEE books were available in.[27]

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[25]The Wesleyan Church has made a strong effort to locate as well as to translate TEE books into the languages of siNdebele, siXhosa, siPedi, and siZulu. This has given many older church attenders the opportunity to begin to study with TEE who had previously been prevented from doing so because of their lack of proficiency in reading the English language.

[26]A reality that I recognised through interviews with TEE students was that many of them in South Africa, Swaziland, and Zimbabwe want "quality" training. They are not going to be satisfied with study materials which are written at a very low educational level. They feel as though their intelligence is being insulted when they use TEE books that they perceive are mouth feeding them. [These reactions were gleaned from interviews with Mr. Daniel Khumalo (Daveyton, South Africa, April 1994); Mr. Obed Mathebula (Pimville, South Africa, April 1994); Mr. Lancelot Mbokazi (Piet Retief, South Africa, November 1994); Mr. Walter Lebyane (Tsakane, South Africa, April 1994); and Mr. Doctor Galela (Alexandra, South Africa, April 1994).]

[27]Matusse shared, "When we went to Regional Conference and heard about TEE, we wanted to use it in Mozambique. However, then we heard that the books were not yet written in our language. We felt left out. But now that we have our own TEE books we feel happy." [Interview with Samuel Matusse (Maputo Mozambique, June 1994).]

This seems to be the major reason why it took the Mozambique District longer than it took the districts in South Africa, Swaziland, and Zimbabwe to decide to implement the use of TEE.

The Mozambican TEE student respondents are realistic enough to recognise that their TEE books are not perfect. One major weakness they identified was that they did not believe the TEE study materials helped them to think through issues by themselves. For this reason adjustments have been made to their TEE programme. The District TEE director of Mozambique describes TEE study materials as being a "skeleton" upon which TEE teachers are expected to help their students add "flesh".[28]

A major criticism that some have had against the TEE study materials of TEXT-Africa is that the lessons have a tendency of repeating too much. These critics contend that the linear programmed instruction format of the study materials can cause the students to feel as though they are being spoon fed. But this did not seem to be too much of a problem for the TEE students from Mozambique. One possible reason for this may be attributed to the age and educational background of the TEE

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[28]Interview with Samuel Matusse (June 1994).

I saw this take place in the TEE class at the Mafalala Wesleyan Church. The TEE class leader used the weekly lessons of the TEE study materials as homework for the students to do each week before they came to class. The topic of the TEE class meetings matched up with the topic covered in the TEE study materials. But students were encouraged to look into other resources to get different perspectives on the topic being studied.

The class I was observing was on witnessing. The class discussion became very animated as different students shared different methods and techniques of witnessing. One student shared about the way the members of the Nazarene Church were doing witnessing in the city. He even showed the class members what materials they were handing out as they were doing their witnessing. Another student shared about the way Jehovah's Witnesses did their witnessing. One student brought the study materials that TEAM was using to train their members for evangelism. One student even shared about how those of the Islamic faith were reaching people with their message.

students. The majority of them are older and have had very little formal education. Some of the older TEE students felt that the repeating of the information over and over in the TEE books actually helped them to remember the main points of the lessons being studied.[29]

Especially among the older TEE students in Mozambique, I sensed that they felt that it was a privilege to be able to study and have their own TEE books.[30] Being able to study was special for them. The many years of upheaval in the country of Mozambique had caused many of them to miss opportunities to be involved in learning situations. They are finally getting their chance to study.

7.3.2 TEE Class Leader

The TEE students seemed to have mixed feelings regarding their TEE class leaders. Some of them thought that their class leaders were doing a very good job conducting their classes, while others did not.

Those who are instructors in the TEE programme are meant to promote dialogue in the TEE class sessions. Discussions are to be the means of helping students to begin to think through issues

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[29]A hypothesis that I have is that perhaps the repeating of information is a learning style that older Africans are accustomed to. As I have had opportunity to spend time with different African families, I have especially enjoyed the evenings when the family members gather together to listen to stories. As I have listened to the plot being laid out by the family story teller, I have noticed that many times the important points are repeated over and over to ensure that the listeners have grasped them.

[30]It seemed to me that the Mozambican TEE students liked the prestige of having their own TEE study materials. Many times I saw them carry their TEE books and proudly show them to their friends and neighbors. The students seemed to feel fairly happy and satisfied with their TEE study materials.

so that they will begin to understand how they can apply what they are learning to real life situations. Most of the TEE students in South Africa, Swaziland, and Zimbabwe, as well as those responding from Mozambique, felt that their teachers did make an effort to ask questions. But the questions asked tended to be those which sought for information and could usually be answered with a few words. The TEE teachers tended to be weak in answering insight questions and application questions.

TEE teachers in South African, Swaziland, Zimbabwe and Mozambique have also not been very strong in generating class discussions. One reason for this may stem from the students' perception that lecturing and learning usually go together. Both younger TEE students and older TEE students agreed that most of the training they have ever received, whether in primary school, secondary school, or vocational training seminars, has followed the lecture format.[31]

The TEE participants from Mozambique who responded to the *TEE Questionnaire*, for the most part, seemed to be satisfied with the way their TEE class leaders were conducting their classes. A factor that has helped to generate this positive feeling is that the position of the TEE class leader is highly respected.

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[31]It must be recognised that missionaries, who were the first ones to use TEE in The Wesleyan Church in Southern Africa, tended to use the lecture style of instruction. It was not necessarily that they wanted to teach this way, but the language barrier forced the class sessions to be mono-directional. Perhaps the example of these missionaries helped set the pattern among later TEE participants that lecturing was the preferred way of teaching the TEE study materials. [Information obtained from interviews with Rev. Elimon Shabangu (Pimville, South Africa, April 1994) and Rev. Israel Langa (Manzini, Swaziland, January 1994).]

In fact, not just anyone is allowed to be a TEE class leader.[32] There are certain requirements that individuals who want to teach TEE must pass through before they will be allowed to teach TEE in Mozambique.

7.3.3 Practical Exercises

TEE class leaders are meant to make sure that their TEE students do the practical ministry assignments given in the TEE study materials. This is meant to be another way of helping students to integrate what they are learning with real life situations. However, according to the responses received from those responding to the *TEE Questionnaire*, this has been a weakness in some of the TEE classes in South Africa, Swaziland, and Zimbabwe. Students have not been required to do the practical assignments.

By not doing the practical exercises the TEE students miss out on a very important aspect of the learning process. They miss out on the step which helps them to relate what they are learning to real life situations. In other words, the part of the process which helps TEE students to "conscienticise" what

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[32]Candidates are expected to have had success in ministry. They must have already participated in a TEE class as a student, be recommended by the local church board to the District TEE Director, and then be approved by the District TEE Director after the candidate has been interviewed. If the individual is approved, he or she is then expected to be an assistant TEE class leader to learn first hand what the responsibilities of a TEE class leader are. During this time candidates are required to participate in the three-day TEE class leaders' seminar. Only after having successfully served as assistants are they recommended to be TEE class leaders.

Even at this stage, however, TEE class leaders in Mozambique know that the District TEE Director and District Superintendent may come and observe how effectively they are teaching and equipping their students for ministry. [Interview with Mr. Samuel Matusse, Rev. Daniel Cossa, and Rev. Z. Buduie (Maputo, Mozambique, June 1994).]

they are learning has been eliminated. What is taught in the TEE books and in the TEE class situation may supply the students with needed knowledge concerning a certain topic. However, by not doing the practical ministry assignments, the students are left not understanding how they are to use the information they are learning to help make needed changes in the contexts in which they exist, or how to apply the information in the day to day ministry of the church. What is not fully understood has a way of being forgotten, and what is forgotten cannot benefit the church.

In contrast, the TEE students in Mozambique are required to do the practical ministry assignments that their TEE book or the TEE class leader requires. In fact, the practical assignments are considered a vital part of the Mozambique TEE programme. The main reason for this is that the Mozambican District leaders want their students to know how to do ministry. As District Superintendent Cossa stated, "We expect our TEE students to minister."[33] In other words, TEE students in Mozambique are encouraged to see themselves not as the "objects" of missions but as "subjects" of missions. They are taught that they are not passive observers of what happens in the life of the church and their communities. Instead, they are encouraged to get involved.

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[33]My personal observation was that the TEE students in Mozambique are involved in a variety of ministries. Some of them assist in preaching at Wesleyan churches that are already established. Others are put on a circuit to preach and teach at a number of churches that are in the early stages of development. TEE students in Mozambique have been known to lead new congregations, serve communion, do evangelistic services, lead all night prayer services, conduct funerals, and preach at revival meetings. They are also involved in different forms of visitation and in counseling situations.

My observation of the Mozambique TEE programme was that the TEE students did not have to wait for long periods of time before the district would use them in some form of ministry in the church. Once the students enroll in a course of study, they are assigned to a pastor or a mature Christian who helps to supervise their practical ministries. The students are allowed to do their practical assignments in the church in real life situations. A real sense of cooperation seems to take place between the TEE student and the TEE "mentor". As Mozambique TEE Director Matusse stated, "The TEE student helps the church to grow even while he or she is a student. We do not wait until they are finished with their studies before we will use them. We use them right from the first day."[34]

[34]This is in contrast to the TEE programme in South Africa, Swaziland, and Zimbabwe, where students complained that they were not even allowed to do practical assignments in their own local congregations. Mr. Obed Mathebula criticised his district for not allowing those who were studying with TEE to become involved in ministry. As he put it, "The district holds us at arms' length, as if they do not trust us or the training we are receiving from TEE. We are made to feel like second rate Christian workers." [Interview with Mr. Obed Mathebula (Pimville, South Africa, April 1994).]

7.4 Recommendations

At the outset of this research project, the Regional Superintendent, Rev. Samson Sigwane, encouraged me to eventually make some recommendations that could possibly help to strengthen the TEE programme of The Wesleyan Church in Southern Africa. Below are recommendations that I would offer.

7.4.1 Recommendation One: Spiritual Issues

The TEE programme of The Wesleyan Church in Southern Africa needs to focus more attention on spiritual issues which relate specifically to Africa. I would make the following recommendations:

(1) TEE class leaders should be encouraged to read books dealing with spiritual issues pertaining to the African context.[35] Perhaps a "circulating" library could be set up in the Regional TEE office to assist TEE class leaders who can not afford to buy the recommended books. This would give them a foundation whereby they can assist TEE students to discuss spiritual issues.

(2) Individuals in The Wesleyan Church of Southern Africa should be trained to write TEE materials which deal with African

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[35]Three books I would recommend are:
Richard Gehman, *African Traditional Religion in Biblical Perspective* (Kijabe, Kenya: Kersho Publications, 1989).
A. Scott Moreau, *The World of the Spirits* (Nairobi, Kenya: Evangel Publishing House, 1990).
John Mbiti, *African Religions and Philosophy* (London: SPCK, 1969).

spiritual issues.[36]

(3) TEE lessons need to deal with African Traditional Religions, recognising their power and ritual appeal. Related to this is the need for TEE to deal with the beliefs of African Independent Churches and false cults from the West, as well as from the East.[37]

7.4.2 Recommendation Two: Social-Political Issues

The TEE programme of The Wesleyan Church in South Africa, Swaziland, and Zimbabwe needs to help its students to deal with social and political issues.

(1) TEE classes should provide opportunities for their students to be able to: (a) reflect on their situations,[38] which (b) should then be acted out in projects or in actions.[39]

(2) Those involved in TEE may want to begin a strategy of networking, which, in TEE, would be the intentional and systematic visiting by TEE students into a community to identify that community's felt issues and needs, its substantial problems,

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[36]A good place to start implementing this recommendation could be the Bible schools run by The Wesleyan Church. Bible school students should be encouraged to write theological study materials that can be used in the local church and in TEE classes.

[37]TEE class leaders should avoid conveying "blanket" judgments to TEE students. TEE students should be taught biblical principles by which they can make their own judgments about other religions, teachings, and styles of worship.

[38]Reflection is when individuals take time to think about what is happening to them and why. As a biblical example, Nehemiah encouraged the people of Israel to reflect upon the political, economic, and religious forces which were depriving them of their rights.

[39]I would define "projects" as activities which people do to deal directly with their problems, and "actions" as the people's demand for a legally appropriate response from an organisation of authority.

and its pivotal leaders who may be able to give direction in dealing with that community's substantial problems.[40]

(3) The TEE programme of Southern Africa needs to help its students understand what the church's responsibilities to the government should be.

7.4.3 Recommendation Three: Administration

The Regional Board of Administration (RBA) of the Wesleyan Church in Southern Africa needs to ensure that their TEE programme is built upon a solid administrative infrastructure. Below are specific recommendations I would make for initiation and re-commencement:

7.4.3.1 Regional TEE Director:

(1) The RBA should continué to appoint a national to be the Regional TEE Director. This should also be a full-time position.[41]

(2) The RBA should allot funds that would be used to help train the Regional TEE Director regarding his or her role and

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[40]I feel that there are organisations already working in Africa which The Wesleyan Church can and should partner with in doing social ministries. Organizations I am familiar with are World Relief, World Concern, CARE, and World Vision. I have discovered that representatives from the above mentioned organisations are very willing to share with groups that ask them to.

[41]Since TEE was implemented in The Wesleyan Church of Southern Africa, there has never been a full-time national Regional TEE director. National Regional TEE directors were always required to juggle their TEE responsibilities with pastoral responsibilities, employment, or Bible school responsibilities. This made it difficult for them to travel to the different districts for TEE.

responsibilities.[42]

(3) The RBA should allot funds to the office of the Regional TEE Director to enable the Director to be able to accomplish the assigned tasks.[43]

7.4.3.2 TEE Class Leaders:

(1) Selection and qualifications of TEE class leaders should be drawn up and adhered to.[44]

(2) Potential TEE class leaders should be trained to conduct TEE classes by means of an apprenticeship programme, whereby they are provided with in-service training. It may be good for the Regional TEE Director to initiate the writing of TEE class leader manuals.

(3) All TEE class leaders should be required to attend the three-day TEE class leaders' seminar/workshop sponsored by The Wesleyan Church. Funds should also be allocated to help class leaders attend this seminar/workshop.

(4) TEE class leaders need to be instructed on the importance of getting students to interact with the lessons, as

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[42]As an example, the funds could be used to send the director to TEE seminars conducted by ACTEA-TEE (Accrediting Council for Theological Education in Africa - Theological Education by Education), CAMEO (Committee to Assist Missionary Education Overseas), and WEF (World Evangelical Fellowship).

[43]In years past the RBA (Regional Board of Administration) did assign an African to be the Regional TEE Director. But he was given no salary and only 200 Rands per year for office expenses and travel. It is no wonder that he was not able to accomplish his responsibilities as TEE Director.

[44]I would caution against using anyone as a TEE class leader just because he or she has taken a prescribed number of TEE books or because he or she has studied the extension philosophy of training.

well as on how they can facilitate discussion.[45]

(5) Teaching guides could be produced for each TEE course to assist the TEE class leaders in leading their classes. The guide could include such topics as: (a) how the TEE class leader can prepare for the class session; (b) use of class time; (c) guidelines for giving tests and quizzes; (d) suggestions for practical exercises; (e) further insights to the lessons being taught in the TEE book; and (f) sample knowledge, application, and insight questions which may be presented to the students for discussion.

(5) Individual districts should assist TEE class leaders, who are conducting TEE seminars in their districts, with travel funds.[46]

7.4.4 Recommendation Four: Practical Exercises

Service in the local congregation must be stressed. All TEE students must be related to a church, and they should be involved in ministry there. Each TEE student should be expected to perform the assigned practical exercises, since praxis (reflection plus action) is never complete without action. To

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[45]The aim is to avoid individuals who want to use TEE classes as preaching opportunities. Darl Hall contends that TEE students should do 80% of the talking, not the TEE class leader. [Darl Marideth Hall, *The Dynamics of Group Discussion: A Handbook for Discussion Leaders* (Danville, Illinois: The Interstate Printers and Publishing Inc., 1961).]

[46]One TEE class leader shared that he had to miss some of his classes because he just did not have the funds to get to where he needed to be. The way it is presently set up, most TEE class leaders are required to use their own funds to travel to and from TEE classes. [Information gleaned from Mr. Daniel Khumalo (Daveyton, South Africa, April 1994); Mrs. Annie Makusha (Bulawayo, Zimbabwe); and Rev. Z. Buduie (Boksburg, South Africa, June 1994).]

ensure that this is done I would recommend:

(1) That TEE students should fill in practical exercise forms, which require them to record: (a) what the ministry assignment was; (b) when the assignment was performed; (c) who the supervising mentor was; (d) what preparations were done in order to accomplish the assignment; (e) problems or questions that arose while they were doing the assignment; (f) and how they felt they did. These forms should be submitted to the TEE class leader, as well as to the sponsoring pastor of the TEE student.

(2) TEE students should be required to verbally report to the TEE class concerning the assigned practical exercises. No final grade should be given until all practical assignment forms have been submitted and the TEE student has given a verbal report to the class.

(3) Worksheets may be drawn up which would help the students and the TEE class leader to gauge how successfully the practical assignments are being fulfilled.

(4) The TEE class leader may want to work in conjunction with the pastor of the church to assign a practical ministry mentor to work with individual TEE students.

7.4.5 Recommendation Five: Evangelism

Continued evangelistic emphasis must be promoted in all of the TEE programmes of The Wesleyan Church.

7.4.5.1 Personal Evangelism:

I agree with the statement that "evangelism is more caught than taught".[47] For this reason I would recommend that TEE class leaders need to be setting an example for their students in regards to personal evangelism. They can do this by: (a) sharing in class their experiences in doing personal evangelism; (b) taking TEE students out with them to do personal evangelism;[48] and (c) setting up a mentorship programme whereby someone who is proficient in personal evangelism in the church is paired off with a TEE student to do personal evangelism on a regular basis.

7.4.5.2 Church Planting:

Individuals who have been involved in actual church planting should be used in TEE to encourage TEE students to do church planting. This may be accomplished by: (a) having church planters share in TEE classes;[49] and (b) assigning TEE students to district church planting projects as a practicum.

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[47]What this statement means is that one learns how to do personal evangelism, not by classroom instruction but by the practical example of one who knows how and is already doing it.

[48]This may involve the TEE class leader making extra trips to be with his students, in addition to the required weekly meeting. In other words, TEE class leaders will need to become more involved in guiding their students in the performance of their practical assignments, as well as in the acquiring of practical ministry skills.

[49]I feel that this is important, because people tend to listen to those who have already done it or are doing it. Sometimes classes are taught by individuals who have never been involved in church planting and who do not have a passion for it. It will be important that the church planter be realistic about their efforts in church planting. TEE students need to hear about both the victories and frustrations of church planting. This allows them to have a balanced view of what is actually involved in church planting before they begin to do it on their own.

7.4.6 Recommendation Six: TEE Curriculum

I would recommend that the more educated Africans be given the option to study with TEE books which have been written at a higher educational level.[50] This may be accomplished by:

(1) Setting up a TEE committee which would exist for the purpose of producing higher leveled TEE books;[51] and/or

(2) Using TEE books produced by publishing firms other than TEXT-Africa - Evangel Press.[52]

(3) The excessive repetition found in TEXT-Africa TEE books may need to be lessened as higher level TEE books are produced in the future.[53]

(4) Each lesson should include an opportunity for the student to think independently and to make an application to one's own life. Each weekly set of lessons should contain a practical assignment that the student is required to do.

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[50]The idea is not to stop using the TEE books already in existence, but to begin developing higher leveled TEE materials.

[51]I would recommend that The Wesleyan Church of Southern Africa work with other religious groups to develop these higher leveled TEE books. There seem to be other groups in Southern Africa which also need higher leveled TEE books. Some of the groups that I know of are the Free Methodists, the Southern Baptists, the Missionary Alliance, and TEAM.

[52]An example would be TEE books produced by SEAN International, which are written at the high school and college level.

[53]Grace Holland also feels that it is not necessary to have excessive repetition before a student can learn. She writes that "excessive repetition can be eliminated." [Grace Holland, *Which Way for a Changing Africa?*, Dissertation (Deerfield, Illinois: Trinity Evangelical Seminary), p. 99.]

7.5 Recommendation for a New Model

I would also like to recommend that a study be done in which a new model for extension studies be explored. The committee that would be set up to do this study should be composed of a cross section of individuals, consisting of nationals and missionaries. Represented on the committee should be Regional leaders, district superintendents, local pastors, laity, Bible school teachers, and educators. I would also recommend that The Wesleyan Church seek to partner with other denominations instead of trying to do it by themselves.

An area that I think the committee may want to investigate is the feasibility of using audio-cassettes and/or videos to do the teaching. My observation is that many Africans do have access to tape recorders.[54] The numbers of those who are purchasing televisions and video machines are also increasing. Lectures, dealing with different aspects of the ministry, could be taped and then mailed out to students on a loan basis. Extension students, upon receiving the tapes, would then be required to listen to or view the pertinent lesson and fill out the study guide before the weekly extension seminar.

The committee may also want to look at the feasibility of doing theological studies over the radio. Upon registering for a course of study, a study notebook would be sent to the student.

---

[54]Tape players which do not use electricity can be obtained from Gospel Recording. A small, hand cranked generator, in the tape player itself, energizes it to be able to play back the audio-tape. These could be used in areas where there is no electricity.

Included in the notebook would be the times in which the lessons would be broadcast and the station they can be heard on. In order for the students to fill in part of their notebooks, they will need to listen to the broadcasts.

In both situations suggested, it must be understood that extension facilitators would still be needed. Facilitators arrive at the weekly seminars to guide the extension students in discussing what they have been learning and to help them come up with practical ways of applying what they are learning to real life situations. I would like to see extension facilitators become more actively involved in the practical exercises the students are supposed to do. One idea would be that the facilitators would schedule an entire week when they could be with their students for the purpose of fellowship, as well as to be guiding participants in the practical exercises the students are assigned to do.

7.6 Recommendations for Further Study

This study focused only on the TEE programme of The Wesleyan Church in Southern Africa. Though I feel that other groups using TEE in Africa are facing the same difficulties as The Wesleyan Church, I must confess that I have no real proof of this.[55] For

[55]My feelings are based upon conversations I have had with individuals from other groups who have shared some of their frustrations regarding their TEE programmes: Dr. Philip Capp with the Free Methodist Church, Rev. Stewart Snook with TEAM, Rev. Phillip Turley with ACTEE, and Jim Skosana with the Brethren in Christ Church in Zimbabwe.

this reason I would recommend that further evaluative research be carried out on TEE programmes of other groups and denominations in Africa. Studies should be done where TEE programmes are already operating in East Africa, Central Africa, and Southern Africa. Perhaps the writing of descriptive case studies on other TEE programmes would help give a fuller and more accurate picture of how TEE is actually functioning in Africa. The findings should then be compared and evaluated as a means of determining what is working and what is not working. This then gives a basis for TEE programmes to discover ways in which they can improve.

Research on how other groups are training and preparing those involved with TEE at leadership levels, such as TEE Regional Directors, District TEE Directors, and TEE Class Leaders, needs to be done. Too many groups, like The Wesleyan Church, are trying to train the above by themselves. Perhaps a cooperative training programme would be helpful for those who would agree to partner together. Perhaps an administrative handbook written and shared by a group of TEE programmes would also be beneficial. Research could be the first step in seeing if this could be a feasibility or not.

Investigation into how cultural forms of education in Africa may affect the TEE model of training would also be useful.[56] The

[56]This was especially brought to my attention when students were responding to whether or not they felt TEE materials repeated too much, or if the TEE class leader lectured too much. As an example, it would be interesting to know if the African practice of sitting in a circle (especially in village settings) would be conducive to helping Africans to learn in the TEE setting.

importation of foreign styles of training is always a danger.

My research sought to look at how TEE is dealing with spiritual, social, and political needs. The individuals I asked to help me come up with a list of perceived needs in Africa were individuals who are already a part of the church. Research on what those outside the church feel are needs would be helpful.

7.7 Summary

Upon comparing the TEE programme of The Wesleyan Church in South Africa, Swaziland, and Zimbabwe with the TEE programme of The Wesleyan Church in Mozambique, I drew the following general conclusions.

The data analysis seems to indicate that the TEE programme of The Wesleyan Church in South Africa, Swaziland, and Zimbabwe has not been contextualized enough. Thus, it has not been effective in helping churches to experience numerical growth in church attendance and in the number of congregations it has.

Wesleyan churches in South Africa, Swaziland, and Zimbabwe are still struggling with the issue of which roles are appropriate for clergy and which are appropriate for lay people. Though a number of lay people would like to become more involved in ministries formerly done solely by ordained pastors, the clergy have been hesitant to use them in these ways. This has limited the number of "personnel" who could and should be used in helping to reach out and "draw" non-Christians into the

church. The TEE programme in these churches has also been slow to deal with social and political issues. This seems to have caused different ones to perceive The Wesleyan Church to be irrelevant to the African context.

On the other hand, I am drawn to the conclusion that the TEE programme in Mozambique has been a fairly contextualized theological training tool which has aided the church there to experience numerical growth, both in the number of people who worship in their churches on a Sunday morning and in the number of churches that are being started. Though its TEE programme is still going through changes, the Mozambican TEE programme is seeking to instill in the hearts and minds of its students the following principles: (1) Both the clergy and the laity have a vital ministry in helping the church to experience numerical growth in church attendance and churches started; (2) It is important to minister to the spiritual needs of the people, as well as to the social and political needs of the people; and (3) Christians have the ability to think and to act critically and creatively about the contexts in which they live. Understanding and applying these three principles in their TEE programme is helping the Mozambique District to see growth.

CHAPTER EIGHT

SUMMARY OF RESEARCH PROJECT

The aim of this research project was to explore whether or not the Theological Education by Extension programme of The Wesleyan Church in Southern Africa is effectively contextualized and is helping churches to experience numerical increases in church attendance and in new congregations being started. Three aspects of contextualization were examined in relationship to The Wesleyan Church's TEE programme: (1) Content, focusing upon the theme of "liberation"; (2) Methodology, focusing upon the theme of "conscientization"; and (3) Structures, focusing upon the theme of "involvement in context". At the outset of this research project, I hypothesized that The Wesleyan Church's TEE programme in Mozambique was being effectively contextualized, while the TEE programme in South Africa, Swaziland, and Zimbabwe was not.

In chapter one I introduced the topic of contextualization, some of the problems The Wesleyan Church in Southern Africa was facing in regards to theological education, and main reasons why the Southern Africa Regional Board of Administration decided to implement the use of TEE.

In chapter two I researched the history of TEE, beginning with its origins in Guatemala and continuing with its introduction to the church in Africa. The two main questions I sought to answer in this chapter were: "How did the concept of TEE come about?" and "What are some of the basic principles of TEE?"

Chapter three dealt with the issue of contextualization: its historical background, the three dimensions of contextualization as they apply to theological education, and how church growth and contextualization relate to one another.

Chapter four focused upon the three principles of contextualization found in TEE programmes. The three principles looked at were the contextualization of liberation, the contextualization of structure, and the contextualization of method.

Chapter five describes the research methodology employed for this research project. I tried to answer three major questions: (1) How did I go about doing this research project? (2) Who were my respondents? and (3) Are my findings statistically acceptable?

In chapter six I presented my empirical research and the statistical analysis of my research findings. I then sought to integrate these findings with my observations as a participant observer in different TEE classes and with interviews I had with different individuals who were, and are, still actively involved with extension studies in Africa.

In chapter seven I made some concluding remarks regarding whether or not TEE has been an effective discipling tool within

The Wesleyan Church of Southern Africa, with emphasis upon the question, "Has TEE been contextualized as a theological training tool to aid in the growth of The Wesleyan Church?" I then ventured to make some recommendations regarding the TEE programme of The Wesleyan Church in Southern Africa. These recommendations are meant to help strengthen the extension programme so that it can become more effective as a contextualized theological training tool for Southern Africa.

APPENDIX A

Dear Christian Friend,

Greetings in the wonderful name of our Lord and Saviour Jesus Christ. I am writing to ask for your help. I am about to do research on the TEE programme of The Wesleyan Church in Southern Africa. According to the TEE records located in the Regional TEE director's office, you have been involved with TEE either as an instructor, or student, or administrator. In order to complete my research I will need your input.

In order to obtain information, attitudes, and insights about the TEE programme in Southern Africa, I will be asking individuals who have studied with TEE if you would be willing to fill in a few questionnaires and then allow me to maybe visit you to interview you. If you are willing to help me with my research, would you please circle the word that says "yes" and then answer the items that follow. If you do not feel that you can help, please circle "no".

Thank you for your help. Please return your responses to:

Rev. Jim Lo
P. O. Box 100726
Scottsville (PMB) 3209

His blessings,

Rev. Jim Lo

I will help you with your research: Yes No

If you answered "Yes", please fill in the following information about yourself.

Your name: _____

Address: _____
_____
_____

Mailing address: _____
_____
_____

APPENDIX B

Dear Pastor,

I am doing research on the **Theological Education by Extension** programme of The Wesleyan Church in Southern Africa. Rev. Samson Sigwane, our Regional Superintendent, has given me approval to approach you during this ministerial retreat. Would you please respond to the statements below? There are no right or wrong responses to the statements. I am only seeking to discover your attitude towards TEE. Also, please do not put your name on the paper.

Once you have made your responses, could you give them back to me as you leave? Thank you very much.

Rev. Jim Lo

Your Feelings About TEE (Theological Education by Extension)

1. TEE is a good way to train for the pastoral ministry.

2. TEE is a good way to train laity to help in the church.

(Please return your responses to Rev. Jim Lo. Thank you.)

APPENDIX C

Needs in Africa Survey
and
TEE Ministry to Needs Questionnaire

People often will come to the church and share what their needs are. Below I have written needs which some church people have stated they have heard people talk about.

If you have heard someone in your church talk about needs as written below, please circle "Yes". Their words may have been different, but the meaning was the same. If you have not heard anyone say anything about the particular need, please circle "No". For each item only circle one answer.

1. I know some who are confused about what it means to be born again.
   Yes No

2. I know of people who want to know if it is alright to gamble or not.
   Yes No

3. I know of people who are dying because of AIDS.
   Yes No

4. I know of people who have been treated unjustly by representatives of the government (may include soldiers, police, government officials).
   Yes No

5. I know of individuals who are addicted to pornography.
   Yes No

6. I know of people who need forgiveness for sins in their lives.
   Yes No

7. I need someone to help me know whether Christians should vote or not.
   Yes No

8. I know of people who do not always have enough food to eat.
   Yes No

9. I know of people who are without work.
   Yes No

10. I feel sorry for the "street people" and wonder what we can do to help them.
    Yes No

11. I know of people who are confused about the Bible.
    Yes No

12. I know of Christians who want to witness for Jesus Christ but do not know how.
    Yes No

13. I know of those who profess to be Christians who still visit the witch doctor and worship the ancestral spirits.
    Yes No

14. I know of people who do not have adequate housing to live in.
    Yes No

15. I know of families which are broken because either the father or the

mother has run away.

Yes No

16. I know of people who do not know how they should vote in the upcoming elections.

Yes No

17. I know of young people who have given into temptation because of the high labola/bride price.

Yes No

18. I know of people who are confused as to whether they should join a political party or not.

Yes No

19. I know of someone who has had an abortion.

Yes No

20. I know of someone who feels lonely and unloved.

Yes No

21. I need to know how to get along with someone who has hurt me.

Yes No

22. I know of families which are having problems because some are Christians and some are not.

Yes No

23. I know of someone who is struggling with evil spirits.

Yes No

24. I know of those in our church who have fallen into sexual sin.

Yes No

25. I know of people who are close to me who are struggling with drunkenness.

Yes No

26. I know of families where the children are not able to attend school because they do not have money for uniforms and school fees.

Yes No

27. I am weak spiritually but have a desire to grow.

Yes No

28. I know of Christians who are quarreling with one another.

Yes No

29. I know of Wesleyans who are confused about other religions, such as Hinduism, Islam, Bahai, Mormonism, and Jehovah's Witnesses.

Yes No

30. I know of church leaders who are confused about what they are supposed to be doing.

Yes No

31. I know of people who do not like other tribes and/or races.

Yes No

32. I know of some in the church who do not get along with others because they want to be the leaders.

Yes No

33. I know some who are leaving the church because they disagree with how the older people worship.

Yes No

APPENDIX D

TEE Questionnaire

1. What district are you from?_____

2. What position do you have in the church?_____

3. What is your position in TEE? (Please tick the appropriate position)

   ___Regional TEE Director ___District TEE Director

   ___Local TEE Class Leader ___TEE student

   ___Former TEE student

4. How many TEE courses have you taken?_____

5. How many years have you been involved in TEE?_____

6. What grade did you finish in school?_____

7. How old are you?_____ Gender: Male_____ Female_____

For the next items, please circle a number from 1 to 5 to show your opinion on the statements given. 1 means "I disagree strongly"; 2 means "I disagree a little"; 3 means "I have no opinions" or "I am not certain"; 4 means "I agree generally"; 5 means "I agree very strongly." (Please note that these statements do not have one correct answer. There are no "correct" answers.)

1. The TEE courses I have taken effectively deal with spiritual issues that I face in the church.

   1. I strongly disagree
   2. I disagree
   3. I am uncertain
   4. I agree
   5. I agree strongly

2. The TEE study materials are written in a language which we can understand.

   1. I strongly disagree
   2. I disagree
   3. I am uncertain
   4. I agree
   5. I agree strongly

3. TEE is a good way to train individuals for the pastoral ministry.

   1. I strongly disagree
   2. I disagree
   3. I am uncertain
   4. I agree
   5. I agree strongly

4. The TEE courses I have taken effectively deal with social issues that I encounter.

   1. I strongly disagree
   2. I disagree
   3. I am uncertain
   4. I agree
   5. I agree strongly

5. The TEE study materials are written in a way that can be easily understood.

   1. I strongly disagree
   2. I disagree
   3. I am uncertain
   4. I agree
   5. I agree strongly

6. TEE is not a good way to train the pastor and laity to help the church to grow numerically.

   1. I strongly disagree
   2. I disagree
   3. I am uncertain
   4. I agree
   5. I agree strongly

7. TEE's teachings on social-political issues have helped my church to grow.

   1. I strongly disagree
   2. I disagree
   3. I am uncertain
   4. I agree
   5. I agree strongly

8. The TEE study materials are very challenging to me.

   1. I strongly disagree
   2. I disagree
   3. I am uncertain
   4. I agree
   5. I agree strongly

9. People in the community accept TEE as a good way to train pastors.

   1. I strongly disagree
   2. I disagree
   3. I am uncertain
   4. I agree
   5. I agree strongly

10. The TEE courses encourage me to identify the social and physical needs in my own community.

    1. I strongly disagree
    2. I disagree
    3. I am uncertain
    4. I agree
    5. I agree strongly

11. TEE study materials encourage me to think through issues by myself.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

12. The Wesleyan Church accepts TEE as being a good way to train pastors.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

13. The TEE courses I have taken do not deal with the political questions that students have.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

14. The use of programmed instruction is a good way to learn.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

15. TEE can be a good way to train laity to help in the church.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

16. TEE courses do not say enough about the problems found in Africa.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

17. The lessons in the TEE study materials repeat too much.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

18. TEE has helped our church to grow numerically.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

19. TEE has helped me to deal with political issues that I face.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

20. The TEE class leader meets with the TEE students in a TEE seminar once a week.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

21. My district promotes the idea that laity can be trained with TEE to be ministers.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

22. TEE helps me to understand how a Christian should respond to the government.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

23. The TEE class leader allows students to ask questions.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

24. TEE has encouraged laity to start new churches.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

25. TEE does not encourage me to do anything about the spiritual needs of people around me.

    1. I strongly disagree
    2. I disagree
    3. I am uncertain
    4. I agree
    5. I agree strongly

26. The TEE class leader allows students to verbally interact with the TEE study materials.

    1. I strongly disagree
    2. I disagree
    3. I am uncertain
    4. I agree
    5. I agree strongly

27. TEE books have not encouraged laity to go and witness for Jesus Christ.

    1. I strongly disagree
    2. I disagree
    3. I am uncertain
    4. I agree
    5. I agree strongly

28. TEE does encourage me to help those around me who have physical needs.

    1. I strongly disagree
    2. I disagree
    3. I am uncertain
    4. I agree
    5. I agree strongly

29. The TEE class leader asks thought provoking questions pertaining to the lesson.

    1. I strongly disagree
    2. I disagree
    3. I am uncertain
    4. I agree
    5. I agree strongly

30. TEE class leaders have encouraged laity to preach and teach.

    1. I strongly disagree
    2. I disagree
    3. I am uncertain
    4. I agree
    5. I agree strongly

31. My TEE class discusses issues of injustice.

    1. I strongly disagree
    2. I disagree
    3. I am uncertain
    4. I agree
    5. I agree strongly

32. The TEE class leader is always well prepared.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

33. Laity who have studied with TEE are inviting their friends and family to church.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

34. TEE does not deal with what the Christians' response to poverty should be.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

35. The TEE class leader lectures too much.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

36. TEE promotes the concept that laity should be trained to be ministers to help the church to grow.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

37. TEE does not encourage me to get involved in politics and political issues.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

38. The TEE class leader makes sure that the students do the practical exercises that are assigned.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

39. The TEE class leader helps TEE students understand how the practical exercises relate to their ministries.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

40. Practical exercises are a good way to help students apply what they are learning to real life situations.

1. I strongly disagree
2. I disagree
3. I am uncertain
4. I agree
5. I agree strongly

Do you think that the TEE courses you studied were contextual or not contextual enough? Please explain your answer.

Do you have any suggestions as to how the TEE program could be improved?

APPENDIX E

April, 1993

Dear

Greetings in the wonderful name of Jesus Christ!

The reason that I am writing you is because I need your help. I am presently doing research on the topic, **The effectiveness of TEE as a contextualized training tool within The Wesleyan Church of Southern Africa.** To be able to complete this research project, I will need your in-put. Would you please answer the following questions in detail and return your answers to me as soon as possible? The reason I am asking you is because I know of your involvement in the TEE program. Your responses will be very helpful.

Questions:

1. When did TEE start in your area?
2. Why did your church/district decide to use TEE?
3. Who helped start TEE in your area?
4. What are the goals and aims of your TEE program?
5. How effective do you feel TEE has been in reaching the goals and aims mentioned above?
6. What are some of the weaknesses of the TEE program?
7. What are some strengths of the TEE program?
8. Do you feel the TEE training you have been involved in has effectively dealt with such issues as
   a. social issues - ie. poverty, hunger, prostitution, etc.
   b. political issues - ie. apartheid, elections, etc.
   c. injustices in society - tribalism, racism, etc.
9. Do you feel that TEE is a good method to train church pastors? Give reasons for your answer.
10. Do the leaders in your area accept TEE as a legitimate method/way of doing theological training?
11. Does TEE produce church leaders who are effective in ministry?
12. How are church leaders trained by TEE seen by
    a. the people of the church
    b. church/district leaders
    c. those trained in the Bible college
    d. those outside the church?

Thank you for your help in answering these questions. A prompt reply from you will be greatly appreciated. Please send your answers to

Jim Lo
P. O. Box 100726
Scottsville, PMB 3209

Your answers will help The Wesleyan Church develop her theological training programs worldwide.

In Christ,

Jim Lo

APPENDIX F

Mailing List for Letter in Appendix E

Missionaries:

Rev. Robert Cheney
Rev. Marc LaPointe
Rev. Orai Lehman
Rev. William Morgan
Rev. Karl Gorman
Rev. Charles Sanders
Rev. Michael Rumble
Rev. Dennis Engle

National Church:

District Superintendents:

Rev. Richard Nukery
Rev. Naphtali Langa
Rev. Simon Njobe
Rev. S. Thwala
Rev. J. Simelane
Rev. Z. Mdabe
Rev. E. Shabangu
Rev. Sonny Makusha

TEE leaders:

Mr. Billy Niemack
Rev. Israel Langa
Mr. Samuel Matusse
Mr. S. Madalane
Mrs. M. Mbewu
Rev. Lance Mbokazi
Mr. Daniel Khumalo
Mrs. Annie Makusha
Rev. P. Mavuso
Rev. Enoch Ngobeni

TEE students:

Mrs. Sylvia Petersen
Mr. Shadrack Maseko
Mr. Matthews Maseko
Ms. Angelina Cossa
Mr. Jose Macamo
Rev. Z. Buduie
Mrs. Mirriam Gonera
Mr. Solomon Kalenge
Mrs. M. Dlamini
Ms. D. Maphosa
Mrs. V. Samende
Ms. P. Sibanda
Mr. Albert Madondo
Mrs. E. Madondo
Mr. M. N. Zwane
Ms. Sipho Msibi
Mrs. B. Cele
Mr. Aaron Msibi
Mr. O. Nyalunga
Mrs. M. Nyalunga
Ms. Gladness Msibi

Others:

Rev. Benjamen Moyo
Mr. Aaron Ngwenya
Mr. Isaiah Kalenge
Mr. J. Jalandi
Rev. Fred Cromer
Rev. James Ramsay
Rev. Wm. Selomelela
Rev. S. Ntshangase

APPENDIX G

Individuals Interviewed and Motivation for Interviewing

Buduie, Rev. Zaqueu. TEE student. TEE teacher. Mozambique District Treasurer. Pastor to Mozambican gold miners on the Reef, South Africa.
Motivation: Give information regarding the TEE programme in Mozambique and the TEE programme among Mozambican gold miners.

Cele, Mrs. B. TEE student. Nkosinathi District member. Port Shepstone, South Africa. Passed away in 1994.
Motivation: Give information as a TEE student within the Nkosinathi District.

Cheney, Rev. Robert. TEE teacher. Mission Director. Passed away in September 1995.
Motivation: Give information regarding the history of TEE, since he was an early promoter of TEE in The Wesleyan Church in Southern Africa.

Chichongwe, Mr. Marcos. TEE student. TEE teacher. Kliptown, South Africa.
Motivation: Give information regarding the TEE programme of the Reef (Johannesburg) District, South Africa.

Cossa, Miss Angelina. TEE student. Unemployed. Mozambique District.
Motivation: Give information regarding the TEE programme of the Mozambican District. Cossa is also teaching the English class her TEE class started up in Mozambique.

Cossa, Rev. Daniel. Mozambique District Superintendent. Maputo, Mozambique.
Motivation: Give information and the historical background of the TEE programme of the Mozambican District. Explain the vision of the District Board of Administration of the Mozambique District concerning TEE.

Galela, Mr. Doctor. Pastor. Reef District Secretary. Alexandra, Johannesburg, South Africa.
Motivation: Give information regarding the TEE programme of the Reef District.

Gonera, Mr. Obert. TEE student. Zimbabwe District Treasurer. Payroll officer for the railways in Zimbabwe. Bulawayo, Zimbabwe.
Motivation: Give a lay person's perspective about TEE.

Kalenge, Mr. Solomon. TEE student. TEE teacher. Pastor. Sihlengeni, Bulawayo, Zimbabwe.
Motivation: Give information regarding TEE in Zimbabwe, giving the perspective of one who is older and has very little formal educational background.

Khumalo, Mr. Daniel. TEE student. TEE teacher. Reef District TEE Director. Daveyton, South Africa.
Motivation: Give a perspective about TEE from a lay person who desires to eventually be ordained. Explain how the Reef TEE programme operates.

Langa, Rev. Israel. Vice-principal of Emmanuel Wesleyan Bible College. Manzini, Swaziland.
Motivation: Give information regarding TEE in Swaziland and Mozambique. Explain how extension and residential theological training are supposed to relate to each other. Give a history of TEE in the Region.

Langa, Rev. Naphtali. Former Regional TEE Director. Casteel District Superintendent. Acornhoek, South Africa.
Motivation: Give the history of TEE within the Region. Explain the early decisions about the introduction of TEE to the Regional Board of Administration.

Lebyane, Mr. Walter. TEE student. TEE teacher. Pastor. Tsakane, South Africa.
Motivation: Give information regarding the TEE programme of the Reef District and the Casteel District. Explain his process of seeking ordination by studying with TEE and attending Wesleyan Evangelical Seminary.

Lehman, Rev. Orai D. TEE teacher. Missionary. Maputo, Mozambique.
Motivation: Give the history of TEE in Mozambique (his grandfather started the Wesleyan work in Mozambique). Give information regarding the history of TEE in the Region (Lehman was an early promoter of TEE).

Macamo, Mr. Jose. TEE student. TEE teacher. Pastor. Mozambique District Treasurer. Cook. Maputo, Mozambique.
Motivation: Give information regarding TEE in Mozambique. Explain how TEE is helping him to be equipped as a lay pastor and how TEE is helping him to start a new congregation.

Macumbuie, Mrs. Cecilia. TEE student. Mafalala, Maputo, Mozambique.
Motivation: Give information regarding TEE in Mozambique. Explain the rationale of her TEE class starting a vegetable garden.

Madelane, Mr. Stephen. TEE student. TEE teacher. Translator of TEE books into xiTsonga. Secondary School headmaster. Acornhoek, South Africa.
Motivation: Give insights regarding why he began translating TEE books, how TEE was promoted in the Casteel District, and how he feels TEE has done in helping him minister as a lay pastor.

Makusha, Rev. S. W. TEE student. Zimbabwe District Superintendent. Retired police officer. Bulawayo, Zimbabwe.
Motivation: Give insights concerning how he felt TEE did in preparing him for ordination. Give information regarding TEE in Zimbabwe.

Maseko, Mr. Matthews. Reef District lay member. Member of the Reef District Board of Administration. Daveyton, South Africa.
Motivation: Give insights of a lay person studying with TEE within the Reef District.

Maseko, Mr. Shadrack. Reef District lay member.
Motivation: Give insights of a lay person studying with TEE who desires to become ordained and pastor.

Mathebula, Mr. Obed. Wesleyan member. Personnel trainer. Johannesburg, South Africa.
Motivation: Give insights concerning one who has been disgruntled with

how his district views TEE. Give information regarding the beginning of TEE in the Region.

Matusse, Mr. Samuel. TEE student. TEE teacher. Mozambique TEE Director. Nurse. Maputo, Mozambique.
Motivation: Give insights of a lay person being trained by TEE to do ministries. Explain how TEE operates in Mozambique.

Mavuso, Rev. P. F. TEE teacher. Pastor. Piet Retief, South Africa.
Motivation: Give insights regarding his experiences as an early national TEE teacher.

Mbewu, Mrs. Minah. TEE teacher. Transkei District Secretary. Zone leader. Pondoland, Transkei, South Africa.
Motivation: Give information about the TEE programme of the Transkei District and Pondoland Zone.

Mbokazi, Rev. Lancelot. Pastor. Qhubekani District TEE director. Piet Retief, South Africa.
Motivation: Give information regarding the TEE programme of the Qhubekani District.

Mdabe, Rev. Zebulon. Nkosinathi District Superintendent. Port Shepstone, South Africa.
Motivation: Understand the TEE programme in the Nkosinathi District.

Moyo, Mr. Benjamen. Former pastor. Victoria Falls, Zimbabwe.
Motivation: Give information about the early TEE programme in Zimbabwe. Share insights regarding where he felt TEE failed pastors in Zimbabwe.

Moyo, Rev. Elias. Former Zimbabwe District Superintendent. Victoria Falls, Zimbabwe.
Motivation: Give information about the TEE programme in Zimbabwe.

Mundlovu, Rev. Guilherme. TEE student. Pastor. Mozambique District Board of Administration member. Retired mine worker. Maputo, Mozambique.
Motivation: Explain how TEE was conducted on the Gold mine compounds. Give an historical background of TEE in Mozambique.

Ngobeni, Rev. Enoch. Former Casteel District Superintendent. TEE teacher.
Motivation: To gain information about the early years of TEE in the Region.

Nhlengethwa, Rev. Robert. Regional Superintendent of the Southern Africa Region of The Wesleyan Church. Piet Retief, South Africa.
Motivation: Explain the Regional Board of Administration's attitudes, decisions, and visions for TEE.

Niemack, Mr. William (Billy). TEE student and TEE teacher. Nkosinathi District TEE Director. Municipal worker. Ramsgate, South Africa.
Motivation: Give information regarding TEE in the Nkosinathi District.

Njobe, Rev. Simon. Transkei District Superintendent. TEE coordinator of the Transkei District.
Motivation: Gain insights into the early years of TEE in the Region and the Transkei District.

Nukery, Rev. Richard. Far North District Superintendent. Thohoyandhou, Venda, South Africa.
Motivation: Give information regarding TEE in Venda. Give information regarding the early years of TEE in Southern Africa.

Nyoni, Rev. Fayindi. Former Zimbabwe District Superintendent. Victoria Falls, Zimbabwe.
Motivation: Give information regarding the early years of TEE in Zimbabwe.

Ramsay, Rev. Jim and Mrs. Carol. Missionaries with The Wesleyan Church in Southern Africa.
Motivation: Give information regarding the early years of TEE in Southern Africa.

Shabangu, Rev. Elimon. TEE teacher. Pastor. Reef District Superintendent. Truck driver. Pimville, South Africa.
Motivation: Give information regarding TEE on the Reef District.

Sigwane, Rev. Samson. Former Regional Superintendent. Deceased 1995.
Motivation: Give information regarding the history of TEE and how TEE was run during his years of leadership.

APPENDIX H

Dear Friend,

Greetings in the wonderful name of Jesus Christ. I want to thank you so much for helping me to do my research on TEE. Your assistance will help me complete my research and hopefully help The Wesleyan Church come up with recommendations to make TEE more effective as a theological training tool.

I have asked your District TEE Director to help me give you the *TEE Questionnaire*. Before you begin to fill out the *TEE Questionnaire*, I have asked your TEE director to read this letter.

As you begin to fill out the *TEE Questionnaire*, you will notice that there is no place for you to sign your name. This was done on purpose. Please DO NOT record your name on the questionnaire. I am hoping that by doing this you will feel freer to respond to the statements in an honest way.

As you begin looking at the *TEE Questionnaire*, you will notice that each item has 5 responses you may choose from. I want you to know that there are no "right" or "wrong" answers. Please circle one of the numbers which reflects your opinion regarding the statement. 1 means "I strongly disagree", 2 means "I disagree a little", 3 means "I am uncertain", 4 means "I agree generally", and 5 means "I agree very strongly". Please try to give a response for every item on the *TEE Questionnaire*.

Again, thank you for your help.

Rev. Jim Lo

APPENDIX I

Dear

Greetings in the wonderful name of Jesus Christ. The reason I am writing you is because I am doing an evaluation of the TEE programme of The Wesleyan Church in Southern Africa. As I was going through the TEE enrollment records, I noticed that you were studying with TEE last year but this year you are not studying with it. Would you please do me a favor? Would you answer a question for me? Your response will help me in my evaluation. The question is, **"Why did you decide not to continue studying with TEE this year?"** Please be as specific as possible. Thank you in advance for your reply.

Serving Jesus,

Jim Lo

APPENDIX J

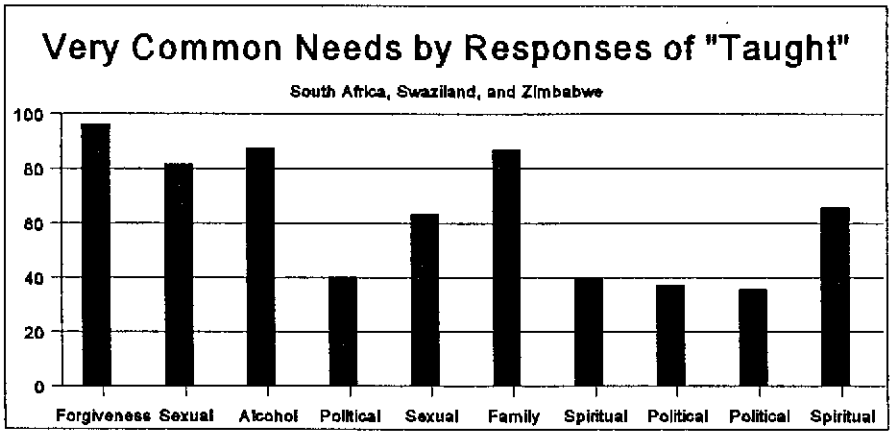
Needs Compared with Teachings in TEE Classes

Statement of Need	Percentage Not Taught	Taught
I know of people who need forgiveness for sins in their lives.	3.7%	96.3%
I know of some who are confused about what it means to be born again.	4.7	95.3
I know of people who are confused about the Bible.	8.6	91.4
I know of Christians who want to witness for Jesus Christ but do not know how.	10.0	90.0
I know of someone who feels lonely and unloved.	10.3	89.7
I am weak spiritually but have a desire to grow.	11.5	88.5
I know of people who are close to me who are struggling with drunkenness.	12.8	87.2
I know of families which are having problems because some are Christians and some are not.	13.1	86.9
I know of families which are broken because either the father or mother has run away.	14.5	85.5
I know of Christians who are quarrelling with one another.	15.4	84.6
I know of church leaders who are confused about what they are supposed to be doing.	16.1	83.9
I know of those in our church who have fallen into sexual sin.	18.5	81.5
I know of some in the church who do not get along with others because they want to be the leaders.	19.3	80.7
I need to know how to get along with	20.6	79.4

someone who has hurt me.		
I know of people who do not like other tribes and/or races.	22.4	77.6
I know of people who are dying because of AIDS.	25.3	74.7
I know of those who profess to be Christians who still visit the witch doctor and worship the ancestral spirits.	27.1	72.9
I know of some who are leaving the church because they disagree with how the older people worship.	32.2	67.8
I know of someone who has had an abortion.	36.3	63.7
I know of young people who have given into sexual temptations because of the high labola/bride price.	36.8	63.2
I feel sorry for the "street people" and wonder what we can do to help them.	38.9	61.1
I know of individuals who are addicted to pornography.	53.2	46.8
I know of people who want to know if it is alright to gamble or not.	53.3	46.7
I know of people who have been treated unjustly by representatives of the government (may include soldiers, police, government officials).	57.7	42.3
I need someone to help me know whether Christians should vote or not.	59.6	40.4
I know of people who are struggling with evil spirits.	59.8	40.2
I know of Wesleyans who are confused about other religions, such as Hinduism, Islam, Bahai, Mormonism, and Jehovah's Witnesses.	61.7	38.3
I know of people who are confused as to whether they should join a political party or not.	62.8	37.2
I know of people who do not know how they	64.4	35.6

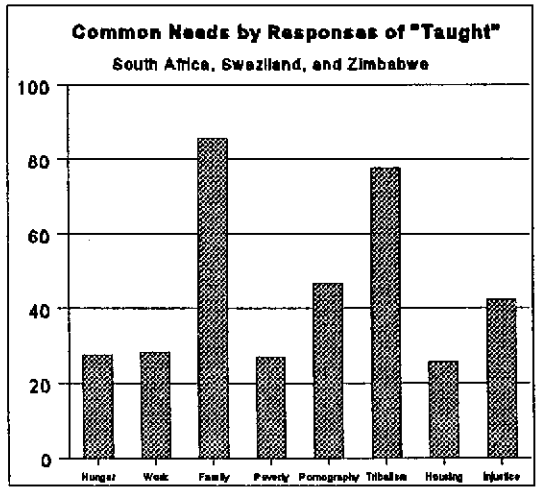
should vote in the upcoming elections.		
I know of people who are without work.	71.7	28.3
I know of people who do not always have enough food to eat.	72.5	27.5
I know of families where the children are not able to attend school because they do not have enough money for uniforms and school fees.	73.1	26.9
I know of people who do not have adequate housing to live in.	74.3	25.7

APPENDIX K



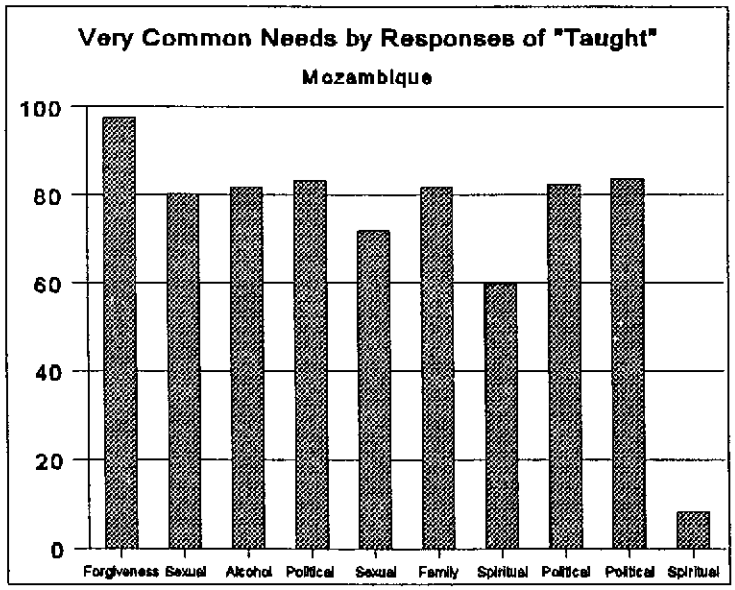
Graph depicting how well "very common needs" are being perceived by the TEE students in South Africa, Swaziland, and Zimbabwe as being taught and dealt with in their TEE classes

APPENDIX L



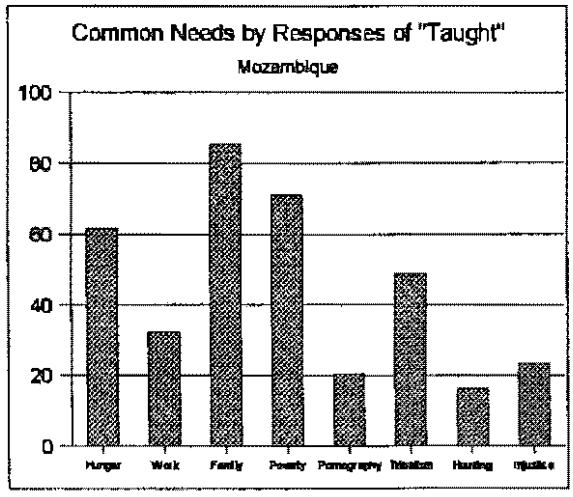
Graph depicting how well TEE students in South Africa, Swaziland, and Zimbabwe felt the "common needs" identified from the *Needs in Africa Survey* were being taught and dealt with in their TEE classes

APPENDIX M



Graph depicting how well "very common needs" are being perceived by the TEE students in Mozambique as being taught and dealt with in their TEE classes

APPENDIX N



Graph depicting how well TEE students in Mozambique felt the "common needs" identified from the *Needs in Africa Survey* were being taught and dealt with in their TEE classes

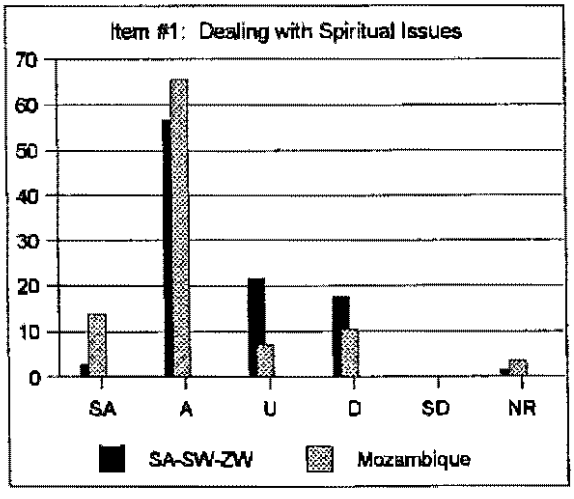
APPENDIX O

Contextualization as Liberation: Spiritual Issues

Item 1: The TEE courses I have taken effectively deal with spiritual issues that I face in the church.

Responses from South Africa, Swaziland, and Zimbabwe:
- 2.7% (2 students) - "I agree strongly"
- 56.7% (42 students) - "I agree"
- 21.6% (16 students) - "I am uncertain"
- 17.6% (13 students) - "I disagree"
- 0% (no students) - "I strongly disagree"
- 1.4% (1 student) did not respond

Responses from Mozambican students:
- 13.8% (8 students) strongly agreed
- 65.6% (38 students) agreed
- 6.9% (4 students) were uncertain
- 10.3% (6 students) disagreed
- 3.4% (2 students) did not respond

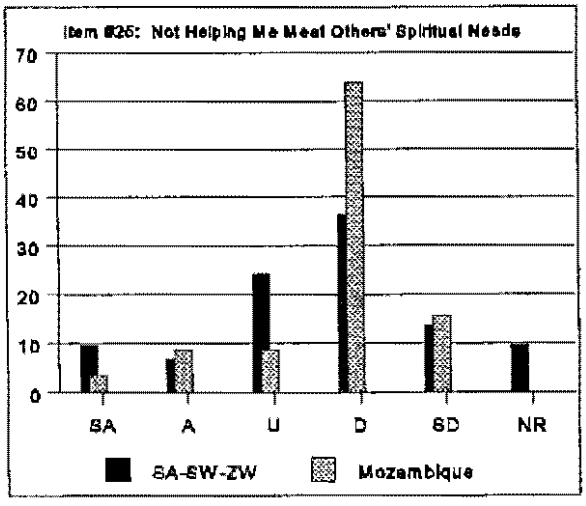


Item 25: TEE does not encourage me to do anything about the spiritual needs of people around me.

South Africa, Swaziland, and Mozambique:
- 13.5% (10 students) strongly disagreed
- 36.5% (27 students) disagreed
- 24.2% (18 students) were uncertain
- 6.8% (5 students) agreed
- 9.5% (7 students) strongly agreed
- 9.5% (7 students) did not respond

Mozambique:

15.5% (9 students) strongly disagreed
63.9% (37 students) disagreed
8.6% (5 students) were uncertain
8.6% (5 students) agreed
3.4% (2 students) strongly agreed



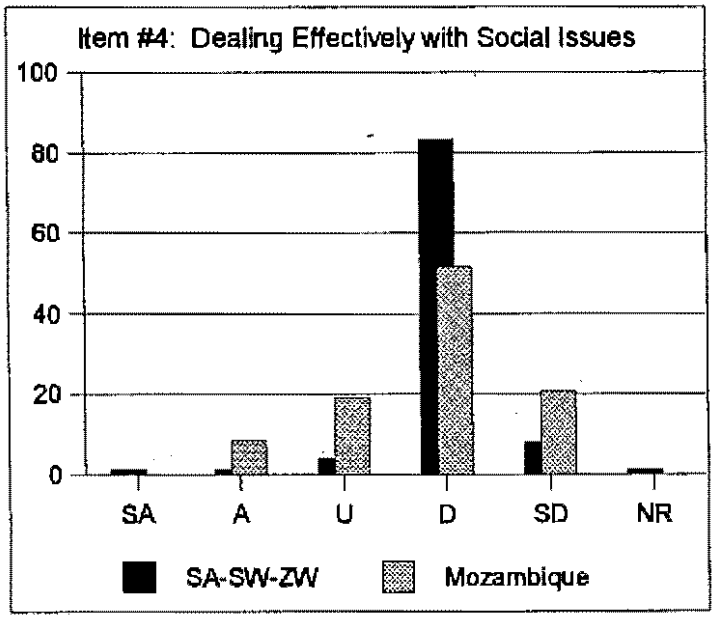
APPENDIX P

Contextualization as Liberation: Social and Political Issues

Item 4: The TEE courses I have taken deal with social issues that I encounter.

South Africa, Swaziland, and Zimbabwe:
- 8.1% (6 students) strongly disagreed
- 83.8%(62 students) disagreed
- 4.1% (3 students) were uncertain
- 1.3% (1 student) agreed
- 1.3% (1 student) strongly agreed
- 1.4% (1 student) did not respond

Mozambique:
- 20.7% (12 students) strongly agreed
- 51.7% (30 students) agreed
- 19.0% (11 students) were uncertain
- 8.6% (5 students) disagreed

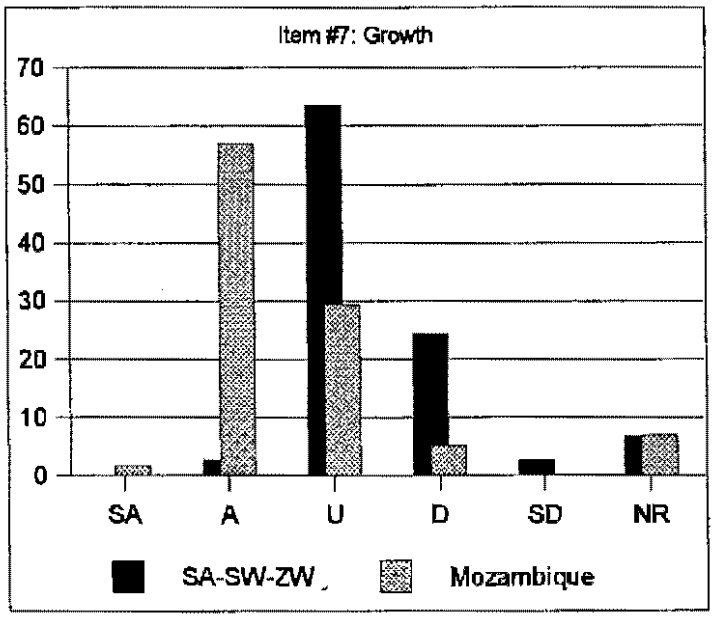


Item 7: TEE's teachings on social-political issues have helped my church to grow.

South Africa, Swaziland, and Zimbabwe:
- 2.7% (2 students) strongly disagreed
- 24.3% (18 students) disagreed
- 63.5% (47 students) were uncertain
- 2.7% (2 students) agreed

6.8% (5 students) did not respond

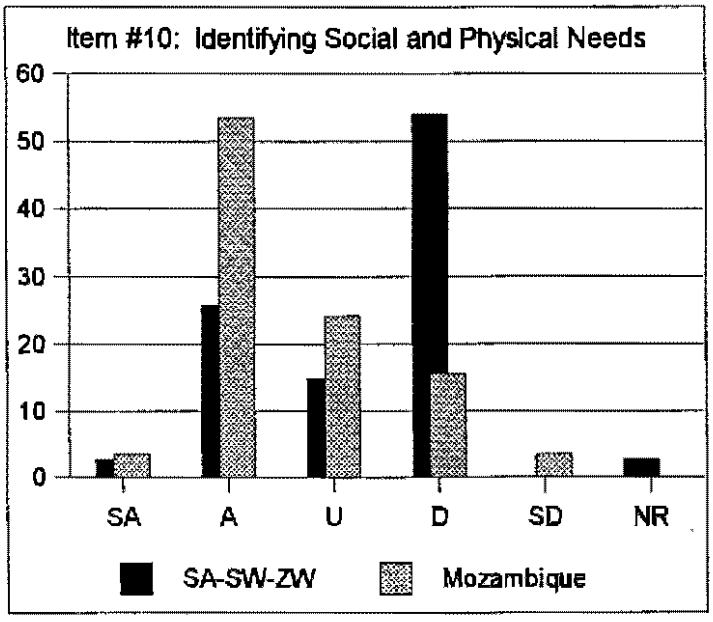
Mozambique:
5.2% (3 students) disagreed
29.3% (17 students) were uncertain
56.9% (33 students) agreed
1.7% (1 student) strongly agreed
6.9% (4 students) did not respond



Item 10:
The TEE courses encourage me to identify the social and physical needs in my own community.

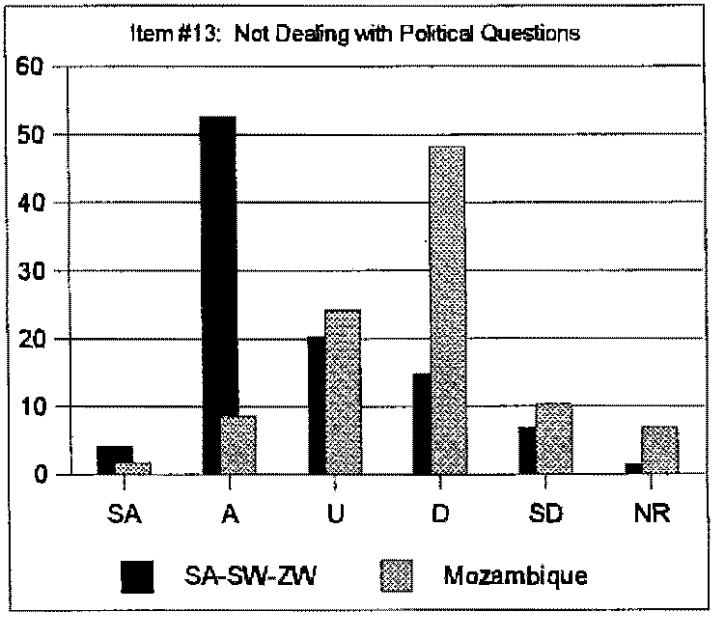
South Africa, Swaziland, and Zimbabwe:
54% (40 students) disagreed
14.9% (11 students) were uncertain
25.7% (19 students) agreed
2.7% (2 students) strongly agreed
2.7% (2 students) did not respond

Mozambique:
3.5% (2 students) strongly disagreed
15.5% (9 students) disagreed
24.1% (14 students) were uncertain
53.4% (31 students) agreed
3.5% (2 students) strongly agreed



Item 13: The TEE courses I have taken do not deal with the political questions that students have.

South Africa, Swaziland, and Zimbabwe:
6.8% (5 students) strongly disagreed
14.8% (11 students) disagreed
20.3% (15 students) were uncertain
52.6% (39 students) agreed
4.1% (3 students) strongly agreed
1.4% (1 student) did not respond



Mozambique:

10.3% (6 students) strongly disagreed
48.3% (28 students) disagreed
24.2% (14 students) were uncertain
8.6% (5 students) agreed
1.7% (1 student) strongly agreed
6.9% (4 students) did not respond

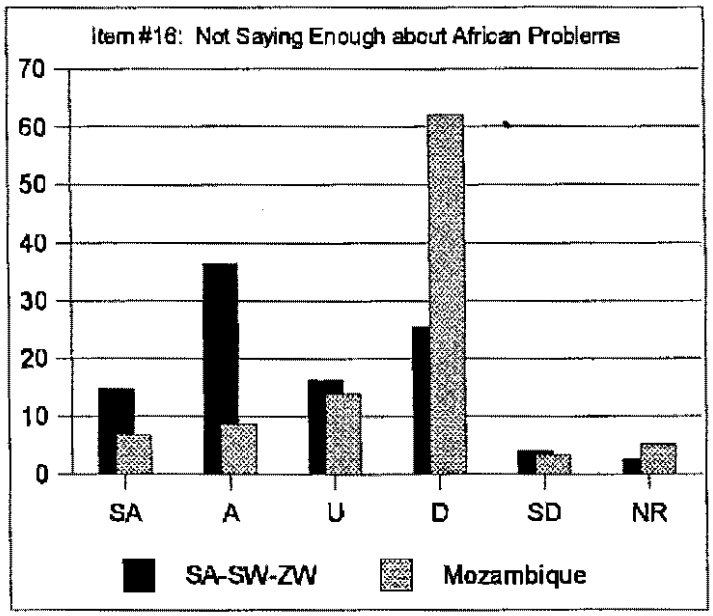
Item 16: TEE courses do not say enough about the problems found in Africa.

South Africa, Swaziland, and Zimbabwe:

4.1% (3 students) strongly disagreed
25.7% (19 students) disagreed
16.2% (12 students) were uncertain
36.5% (27 students) agreed
14.8% (11 students) strongly agreed
2.7% (2 students) did not respond

Mozambique:

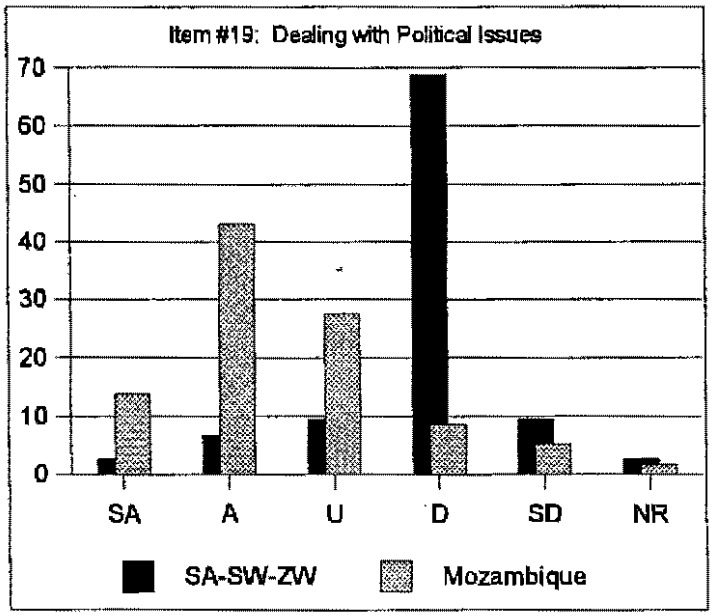
3.4% (2 students) strongly disagreed
62.1% (36 students) disagreed
13.8% (8 students) were uncertain
8.6% (5 students) agreed
6.9% (4 students) strongly agreed
5.2% (3 students) did not respond



Item 19: TEE has helped me to deal with political issues that I face.

South Africa, Swaziland, and Zimbabwe:
- 9.5% (7 students) strongly disagreed
- 68.8% (51 students) disagreed
- 9.5% (7 students) were uncertain
- 6.8% (5 students) agreed
- 2.7% (2 students) strongly agreed
- 2.7% (2 students) did not respond

Mozambique:
- 5.2% (3 students) strongly disagreed
- 8.6% (5 students) disagreed
- 27.6% (16 students) were uncertain
- 43.1% (25 students) agreed
- 13.8% (8 students) strongly agreed
- 1.7% (1 student) did not respond

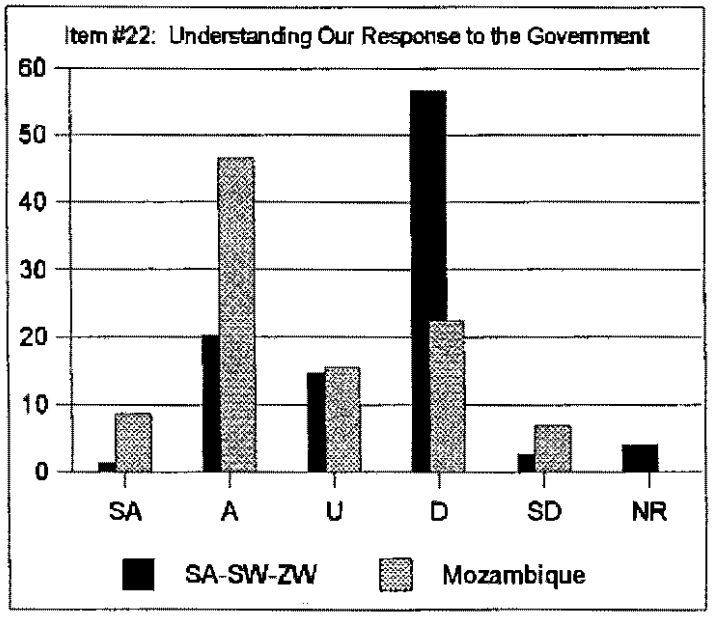


Item 22: TEE helps me to understand how a Christian should respond to the government.

South Africa, Swaziland, and Zimbabwe:
- 2.7% (2 students) strongly disagreed
- 56.7% (42 students) disagreed
- 14.8% (11 students) were uncertain
- 20.3% (15 students) agreed
- 1.4% (1 student) strongly agreed
- 4.1% (3 students) did not respond

Mozambique:

6.9% (4 students) strongly disagreed
22.4% (13 students) disagreed
15.5% (9 students) were uncertain
46.6% (27 students) agreed
8.6% (5 students) strongly agreed



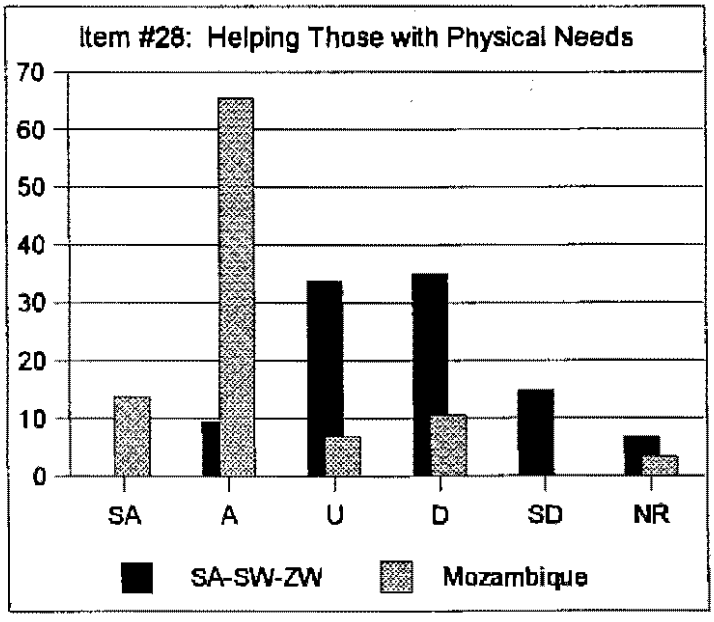
Item 28: TEE does encourage me to help those around me who have physical needs.

South Africa, Swaziland, and Zimbabwe:

14.9% (11 students) strongly disagreed
35.1% (26 students) disagreed
33.8% (25 students) were uncertain
9.5% (7 students) agreed
6.7% (5 students) did not respond

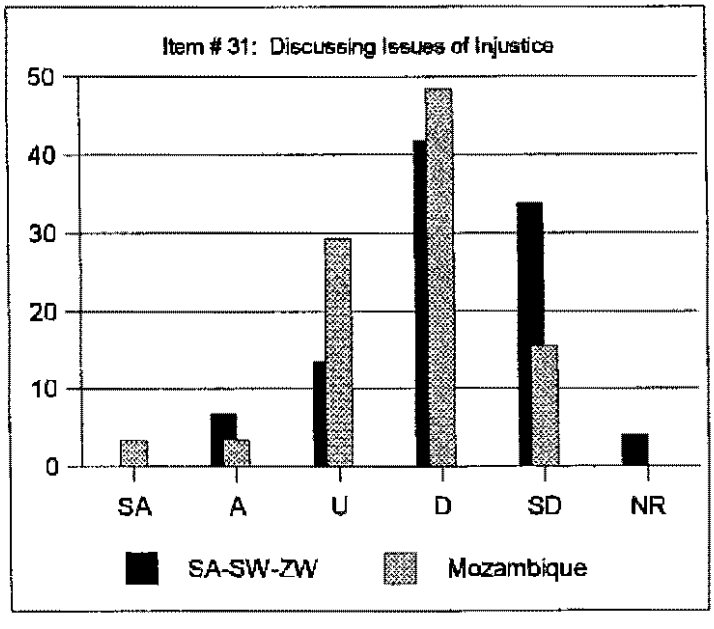
Mozambique:

10.4% (6 students) disagreed
6.9% (4 students) were uncertain
65.5% (38 students) agreed
13.8% (8 students) strongly agreed
3.4% (2 students) did not respond



Item 31: My TEE class discusses issues of injustice.

South Africa, Swaziland, and Zimbabwe:
33.8% (25 students) strongly disagreed
41.8% (31 students) disagreed
13.5% (10 students) were uncertain
6.8% (5 students) agreed
4.1% (3 students) did not respond



Mozambique:

15.5% (9 students) strongly disagreed
48.8% (28 students) disagreed
29.3% (17 students) were uncertain
3.4% (2 students) agreed
3.4% (2 students) strongly agreed

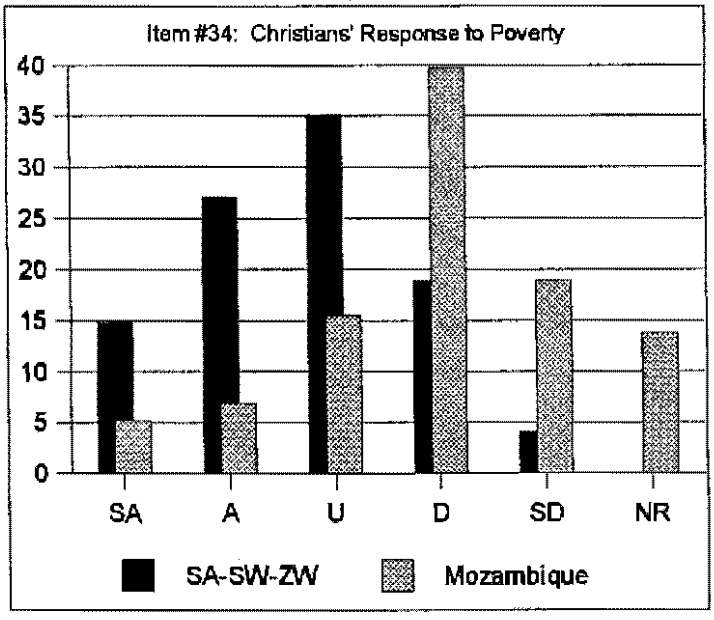
Item 34: TEE does not deal with what the Christians' response to poverty should be.

South Africa, Swaziland, and Zimbabwe:

4.1% (3 students) strongly disagreed
18.9% (14 students) disagreed
35.1% (26 students) were uncertain
27.1% (20 students) agreed
14.8% (11 students) strongly agreed

Mozambique:

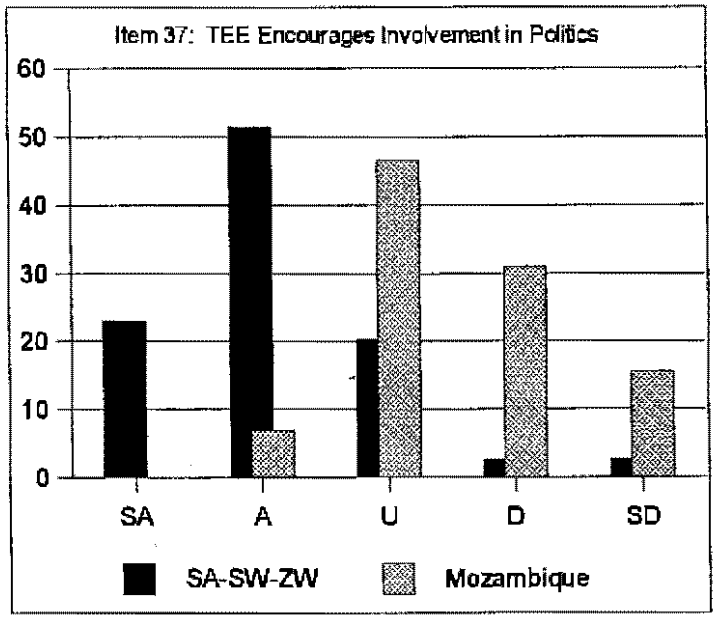
18.9% (11 students) strongly disagreed
39.7% (23 students) disagreed
15.5% (9 students) were uncertain
6.9% (4 students) agreed
5.2% (3 students) strongly agreed
13.8% (8 students) did not respond



Item 37: TEE does not encourage me to get involved in politics and political issues.

South Africa, Swaziland, and Zimbabwe:
2.7% (2 students) strongly disagreed
2.7% (2 students) disagreed
20.3% (15 students) were uncertain
51.4% (38 students) agreed
22.9% (17 students) strongly agreed

Mozambique:
15.5% (9 students) strongly disagreed
31% (18 students) disagreed
46.6% (27 students) were uncertain
6.9% (4 students) agreed



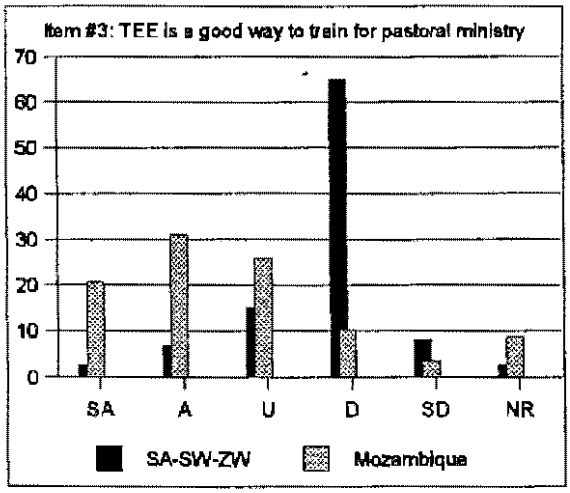
APPENDIX Q

Contextualization of Structure: TEE as a Training Tool

Item 3: TEE is a good way to train individuals for the pastoral ministry.

South Africa, Swaziland, and Zimbabwe:
- 2.7% (2 students) strongly agreed
- 6.7% (5 students) agreed
- 14.9% (11 students) were uncertain
- 64.9% (48 students) disagreed
- 8.1% (6 students) strongly disagreed
- 2.7% (2 students) did not respond

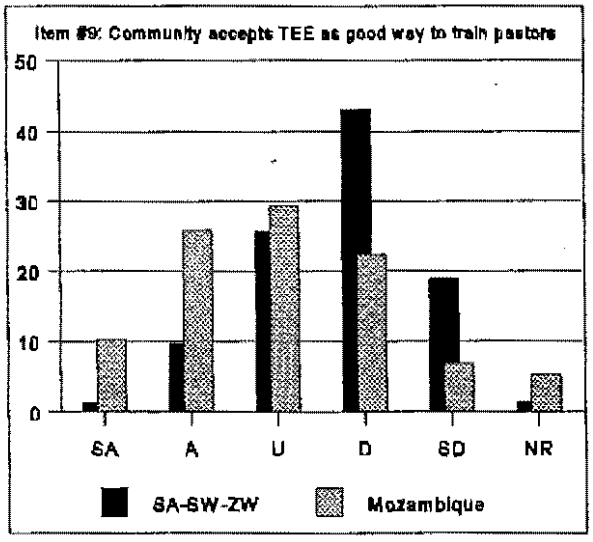
Mozambique:
- 20.7% (12 students) strongly agreed
- 31% (18 students) agreed
- 25.9% (15 students) were uncertain
- 10.3% (6 students) disagreed
- 3.5% (2 students) strongly disagreed
- 8.6% (5 students) did not respond



Item 9: People in the community accept TEE as a good way to train pastors.

South Africa, Swaziland, and Zimbabwe:
1.3% (1 student) agreed strongly
9.6% (7 students) agreed
25.7% (19 students) were uncertain
43.2% (32 students) disagreed
18.9% (14 students) strongly disagreed
1.3% (1 student) did not respond

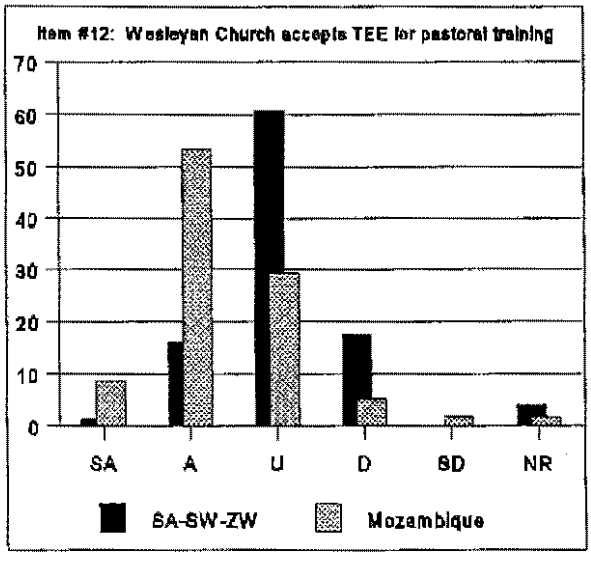
Mozambique:
10.3% (6 students) strongly agreed
25.9% (15 students) agreed
29.3% (17 students) were uncertain
22.4% (13 students) disagreed
6.9% (4 students) strongly disagreed
5.2% (3 students) did not respond



Item 12: The Wesleyan Church accepts TEE as a good way to train pastors.

South Africa, Swaziland, and Zimbabwe:
1.4% (1 student) strongly agreed
16.1% (12 students) agreed
60.8% (45 students) were uncertain
17.6% (13 students) disagreed
4.1% (3 students) did not respond

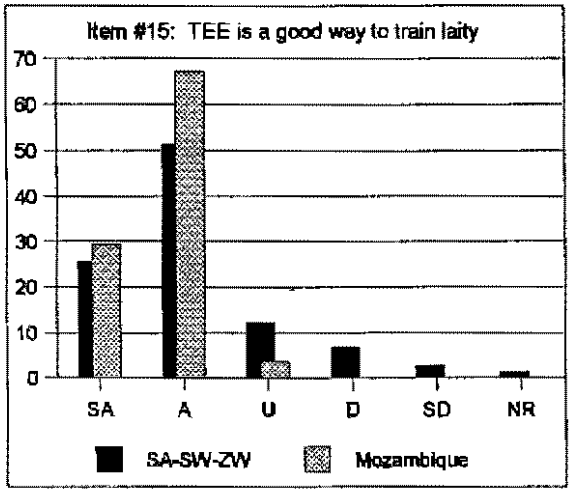
Mozambique:
8.6% (5 students) strongly agreed
53.5% (31 students) agreed
29.3% (17 students) were uncertain
5.2% (3 students) disagreed
1.7% (1 student) strongly disagreed
1.7% (1 student) did not respond



Item 15: TEE can be a good way to train the laity to help in the church.

South Africa, Swaziland, and Zimbabwe:
25.7% (19 students) strongly agreed
51.3% (38 students) agreed
12.2% (9 students) were uncertain
6.8% (5 students) disagreed
2.7% (2 students) strongly disagreed
1.3% (1 student) did not respond

Mozambique:
29.3% (17 students) strongly agreed
67.2% (39 students) agreed
3.5% (2 students) were uncertain



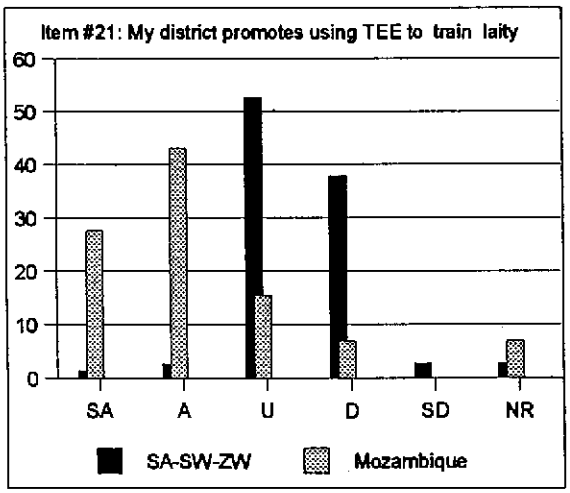
APPENDIX R

Contextualization of Structure: Training of Laity

Item 21: My district promotes the idea that laity can be trained with TEE to be ministers.

South Africa, Swaziland, and Zimbabwe:
- 1.4% (1 student) strongly agreed
- 2.7% (2 students) agreed
- 52.7% (39 students) were uncertain
- 37.8% (28 students) disagreed
- 2.7% (2 students) strongly disagreed
- 2.7% (2 students) did not respond

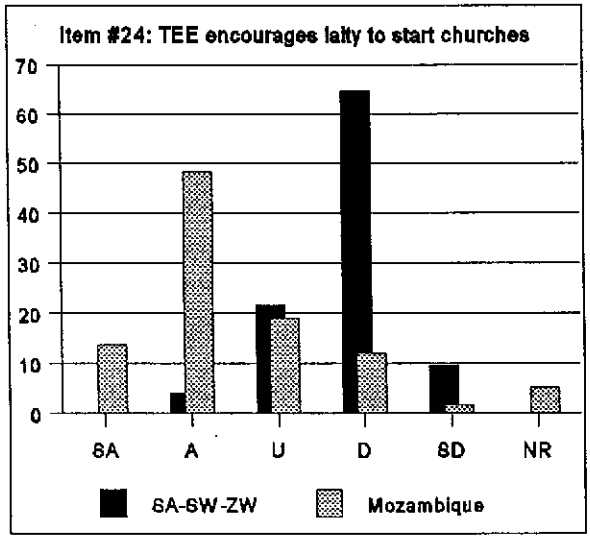
Mozambique:
- 27.6% (16 students) strongly agreed
- 43.1% (25 students) agreed
- 15.5% (9 students) were uncertain
- 6.9% (4 students) disagreed
- 6.9% (4 students) did not respond



Item 24: TEE has encouraged laity to start new churches.

South Africa, Swaziland, and Zimbabwe:
- 4.1% (3 students) agreed
- 21.6% (16 students) were uncertain
- 64.8% (48 students) disagreed
- 9.5% (7 students) strongly disagreed

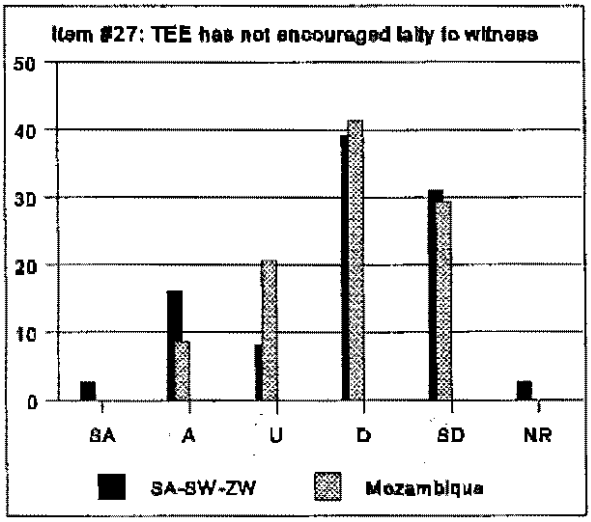
Mozambique:
13.7% (8 students) strongly agreed
48.3% (28 students) agreed
19% (11 students) were uncertain
12.1% (7 students) disagreed
1.7% (1 student) strongly disagreed
5.2% (3 students) did not respond



Item 27: TEE has not encouraged laity to go and witness for Jesus Christ.

South Africa, Swaziland, and Zimbabwe:
2.7% (2 students) strongly agreed
16.2% (12 students) agreed
8.1% (6 students) were uncertain
39.2% (29 students) disagreed
31.1% (23 students) strongly disagreed
2.7% (2 students) did not respond

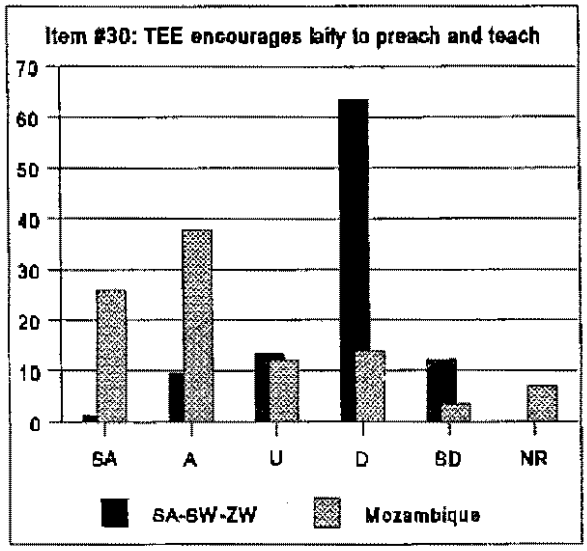
Mozambique:
8.6% (5 students) agreed
20.7% (12 students) were uncertain
41.4% (24 students) disagreed
29.3% (17 students) strongly disagreed



Item 30: TEE has encouraged laity to preach and teach.

South Africa, Swaziland, and Zimbabwe:
1.3% (1 student) strongly agreed
9.5% (7 students) agreed
13.5% (10 students) were uncertain
63.5% (47 students) disagreed
12.2% (9 students) strongly disagreed

Mozambique:
25.9% (15 students) strongly agreed
37.9% (22 students) agreed
12.1% (7 students) were uncertain
13.8% (8 students) disagreed
3.4% (2 students) strongly disagreed
6.9% (4 students) did not respond



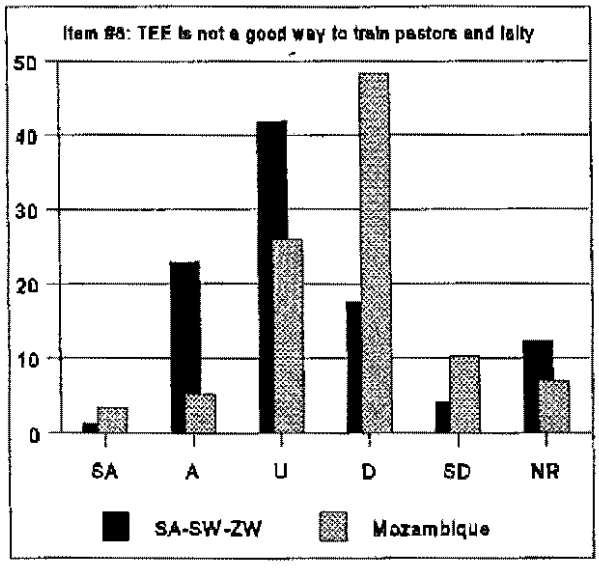
APPENDIX S

Contextualization of Structure: Growth of the Church

Item 6: TEE is not a good way to train the pastor and laity to help the church to grow numerically.

South Africa, Swaziland, and Zimbabwe:
- 1.3% (1 student) agreed strongly
- 22.9% (17 students) agreed
- 41.9% (31 students) were uncertain
- 17.6% (13 students) disagreed
- 4.1% (3 students) strongly disagreed
- 12.2% (9 students) did not respond

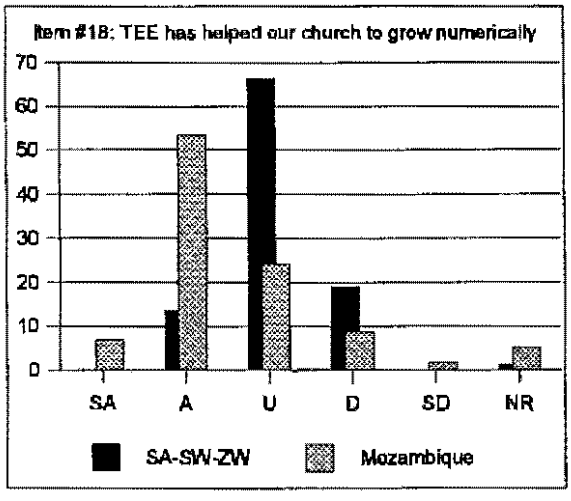
Mozambique:
- 3.4% (2 students) strongly agreed
- 5.2% (3 students) agreed
- 25.9% (15 students) were uncertain
- 48.3% (28 students) disagreed
- 10.3% (6 students) strongly disagreed
- 6.9% (4 students) did not respond



Item 18: TEE has helped our church to grow numerically.

South Africa, Swaziland, and Zimbabwe:
13.6% (10 students) agreed
66.2% (49 students) were uncertain
18.9% (14 students) disagreed
1.3% (1 student) did not respond

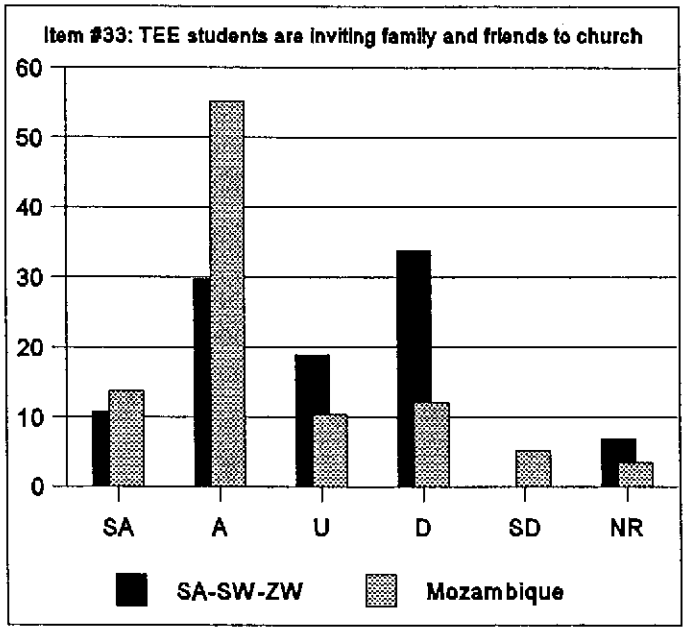
Mozambique:
6.9% (4 students) agreed strongly
53.5% (31 students) agreed
24.1% (14 students) were uncertain
8.6% (5 students) disagreed
1.7% (1 student) strongly disagreed
5.2% (3 students) did not respond



Item 33: Laity who have studied with TEE are inviting their friends and family to church.

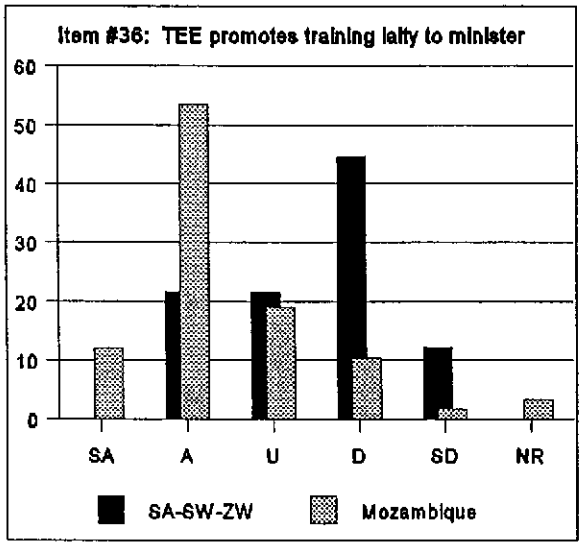
South Africa, Swaziland, and Zimbabwe:
10.8% (8 students) strongly agreed
29.7% (22 students) agreed
18.9% (14 students) were uncertain
33.8% (25 students) disagreed
6.8% (5 students) did not respond

Mozambique:
13.8% (8 students) strongly agreed
55.2% (32 students) agreed
10.3% (6 students) were uncertain
12.1% (7 students) disagreed
5.2% (3 students) strongly disagreed
3.4% (2 students) did not respond



Item 36: TEE promotes the concept that laity should be trained to be ministers to help the church to grow.

South Africa, Swaziland, and Zimbabwe:
21.6% (16 students) agreed
21.6% (16 students) were uncertain
44.6% (33 students) disagreed
12.2% (9 students) strongly disagreed



Mozambique:

12.1% (7 students) strongly agreed
53.5% (31 students) agreed
19% (11 students) were uncertain
10.3% (6 students) disagreed
1.7% (1 student) strongly disagreed
3.4% (2 students) did not respond

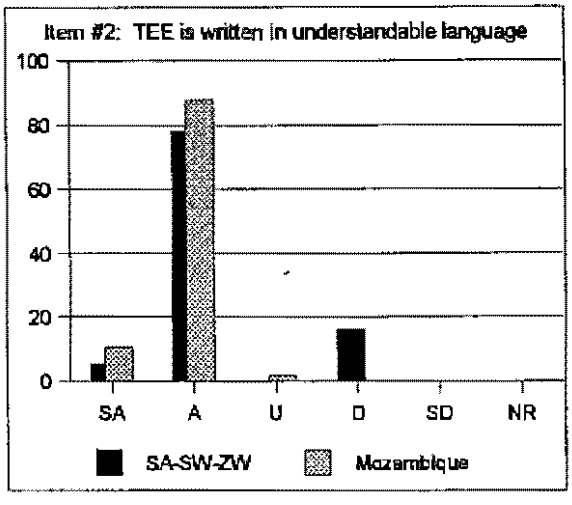
APPENDIX T

Contextualization of Methodology: TEE Study Materials

Item 2: The TEE study materials are written in a language which we can understand.

South Africa, Swaziland, and Zimbabwe:
- 5.4% (4 students) strongly agreed
- 78.4% (58 students) agreed
- 16.2% (12 students) disagreed

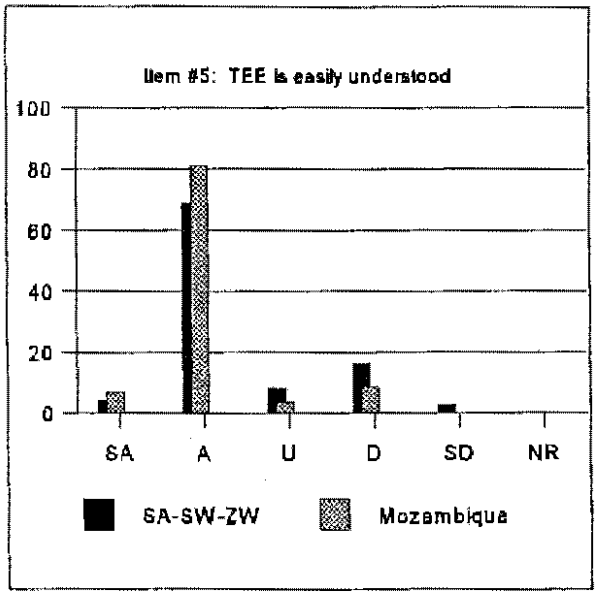
Mozambique:
- 10.4% (6 students) strongly agreed
- 87.9% (51 students) agreed
- 1.7% (1 student) was uncertain



Item 5: The TEE study materials are written in a way that can be easily understood.

South Africa, Swaziland, and Zimbabwe:
- 4.1% (3 students) strongly agreed
- 68.9% (51 students) agreed
- 8.1% (6 students) were uncertain
- 16.2% (12 students) disagreed
- 2.7% (2 students) strongly disagreed

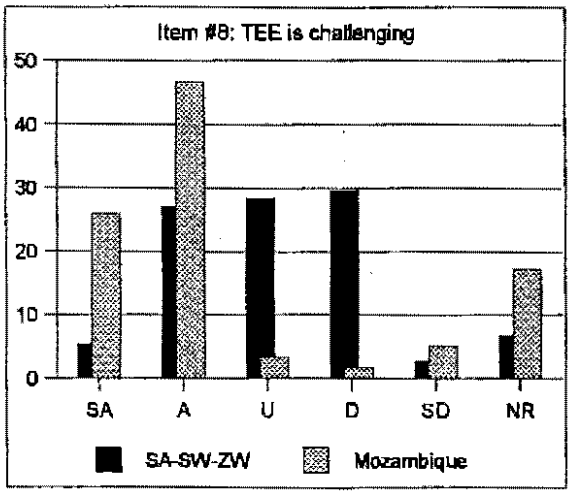
Mozambique:
- 6.9% (4 students) agreed strongly
- 81% (47 students) agreed
- 3.5% (2 students) were uncertain
- 8.6% (5 students) disagreed



Item 8: The TEE study materials are very challenging to me.

South Africa, Swaziland, and Zimbabwe:
5.4% (4 students) strongly agreed
27% (20 students) agreed
28.4% (21 students) were uncertain
29.7% (22 students) disagreed
2.7% (2 students) strongly disagreed
6.8% (5 students) did not respond

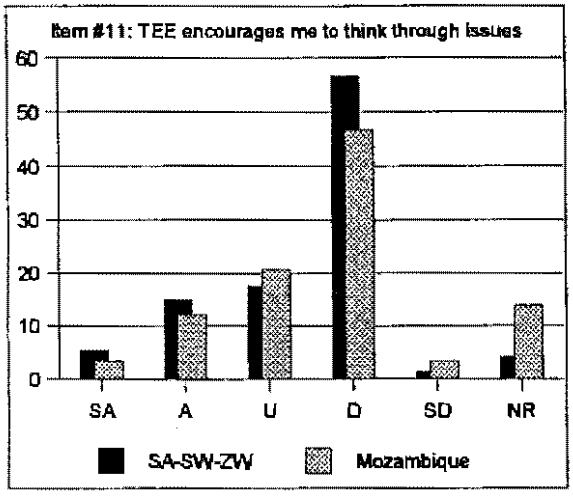
Mozambique:
25.9% (15 students) strongly agreed
46.6% (27 students) agreed
3.4% (2 students) were uncertain
1.7% (1 student) disagreed
5.2% (3 students) strongly disagreed
17.2% (10 students) did not respond



Item 11: TEE study materials encourage me to think through issues by myself.

South Africa, Swaziland, and Zimbabwe:
5.4% (4 students) strongly agreed
14.9% (11 students) agreed
17.6% (13 students) were uncertain
56.7% (42 students) disagreed
1.3% (1 student) strongly disagreed
4.1% (3 students) did not respond

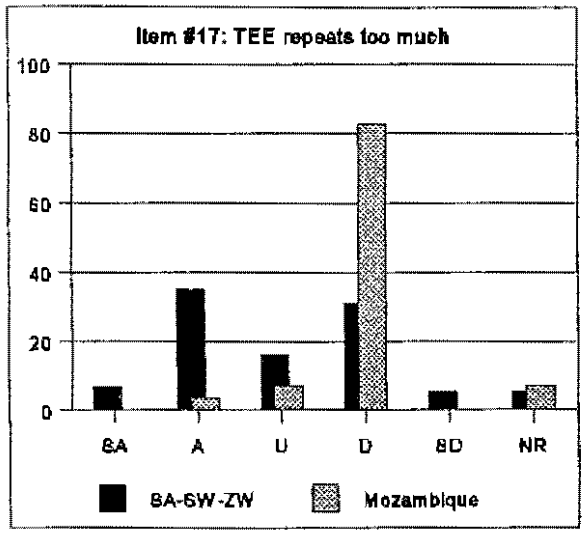
Mozambique:
3.4% (2 students) strongly agreed
12.1% (7 students) agreed
20.7% (12 students) were uncertain
46.6 (27 students) disagreed
3.4% (2 students) strongly disagreed
13.8% (8 students) did not respond



Item 17: The lessons in the TEE study materials repeat too much.

South Africa, Swaziland, and Zimbabwe:
6.8% (5 students) strongly agreed
35.1% (26 students) agreed
16.2% (12 students) were uncertain
31.1% (23 students) disagreed
5.4% (4 students) strongly disagreed
5.4% (4 students) did not respond

Mozambique:
3.4% (2 students) agreed
6.9% (4 students) were uncertain
82.8% (48 students) disagreed
6.9% (4 students) did not respond


Item #17: TEE repeats too much
100
80
60
40
20
0
SA
A
U
D
SD
NR
SA-SW-ZW
Mozambique

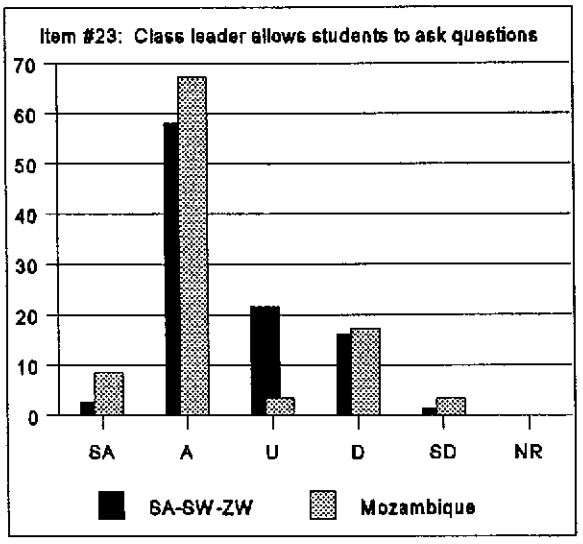
APPENDIX U

Contextualization of Methodology: Teaching Methods

Item 23: The TEE class leader allows students to ask questions.

South Africa, Swaziland, and Zimbabwe:
- 2.7% (2 students) strongly agreed
- 58.1% (43 students) agreed
- 21.6% (16 students) were uncertain
- 16.2% (12 students) disagreed
- 1.4% (1 student) strongly disagreed

Mozambique:
- 8.6% (5 students) strongly agreed
- 67.2% (39 students) agreed
- 3.5% (2 students) were uncertain
- 17.2% (10 students) disagreed
- 3.5% (2 students) strongly disagreed

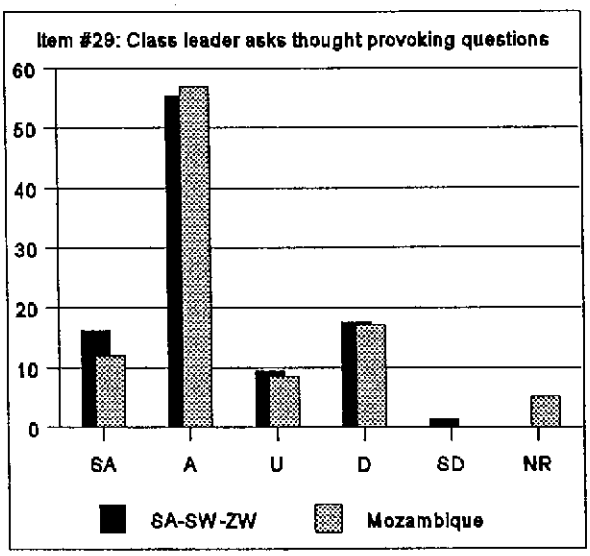


Item 29: The TEE class leader asks thought provoking questions pertaining to the lesson.

South Africa, Swaziland, and Zimbabwe:
- 16.2% (12 students) strongly agreed
- 55.4% (41 students) agreed
- 9.5% (7 students) were uncertain
- 17.6% (13 students) disagreed
- 1.3% (1 student) strongly disagreed

Mozambique:

12.1% (7 students) strongly agreed
56.9% (33 students) agreed
8.6% (5 students) were uncertain
17.2% (10 students) disagreed
5.2% (3 students) did not respond



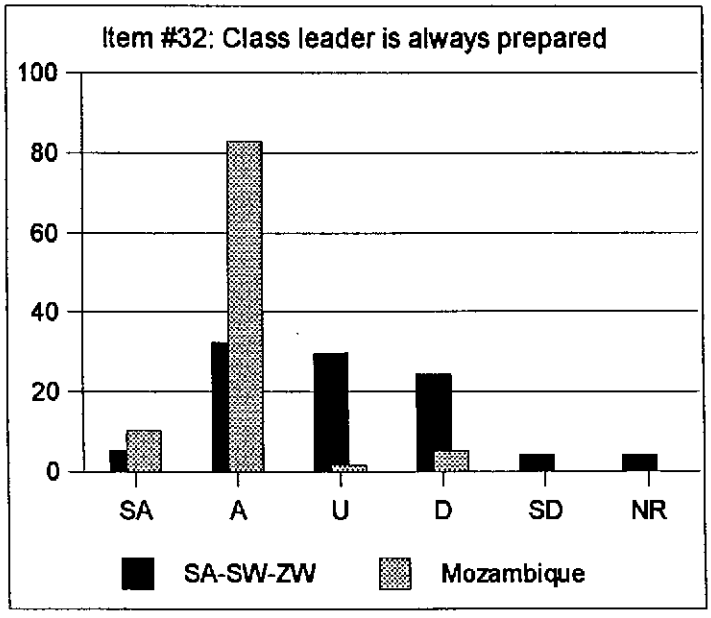
Item 32: The TEE class leader is always well prepared.

South Africa, Swaziland, and Zimbabwe:

5.4% (4 students) strongly agreed
32.4% (24 students) agreed
29.7% (22 students) were uncertain
24.3% (18 students) disagreed
4.1% (3 students) strongly disagreed
4.1% (3 students) did not respond

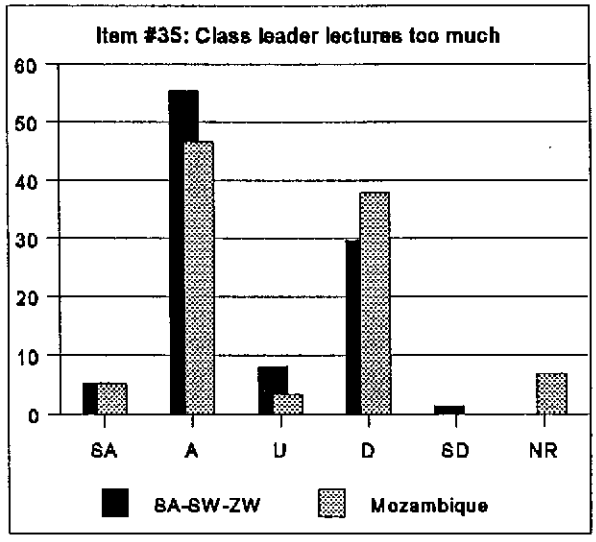
Mozambique:

10.3%(6 students) strongly agreed
82.8% (48 students) agreed
1.7% (1 student) were uncertain
5.2% (3 students) disagreed



Item 35: The TEE class leader lectures too much.

South Africa, Swaziland, and Zimbabwe:
5.4% (4 students) strongly agreed
55.4% (41 students) agreed
8.1% (6 students) were uncertain
29.7% (22 students) disagreed
1.4% (1 student) strongly disagreed



Mozambique:

5.2% (3 students) strongly agreed
46.6% (27 students) agreed
3.4% (2 students) were uncertain
37.9% (22 students) disagreed
6.9% (4 students) did not respond

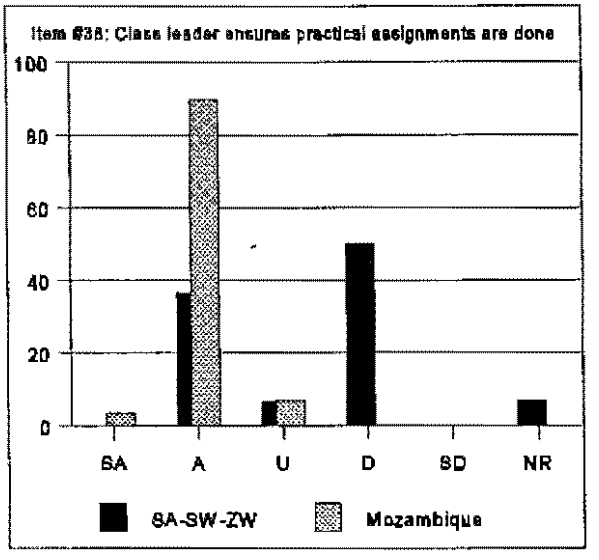
APPENDIX V

Contextualization of Methodology: Practical Exercises

Item 38: The TEE class leader makes sure that the students do the practical exercises that are assigned.

South Africa, Swaziland, and Zimbabwe:
- 36.5% (27 students) agreed
- 6.7% (5 students) were uncertain
- 50% (37 students) disagreed
- 6.8% (5 students) did not respond

Mozambique:
- 3.4% (2 students) strongly agreed
- 89.7% (52 students) agreed
- 6.9% (4 students) were uncertain

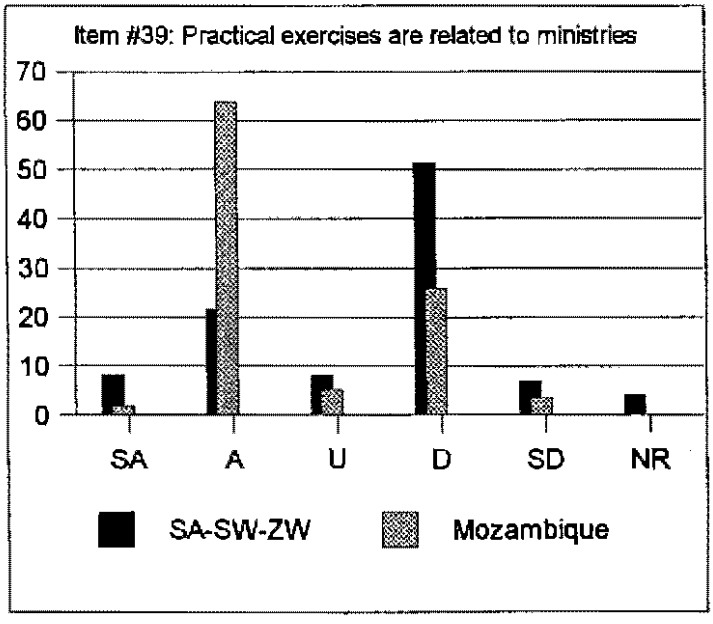


Item 39: The TEE class leader helps TEE students understand how the practical exercises relate to their ministries.

South Africa, Swaziland, and Zimbabwe:
- 8.1% (6 students) strongly agreed
- 21.6% (16 students) agreed
- 8.1% (6 students) were uncertain
- 51.3% (38 students) disagreed
- 6.8% (5 students) strongly disagreed
- 4.1% (3 students) did not respond

Mozambique:

1.7% (1 student) strongly agreed
63.8% (37 students) agreed
5.2% (3 students) were uncertain
25.9% (15 students) disagreed
3.4% (2 students) strongly disagreed



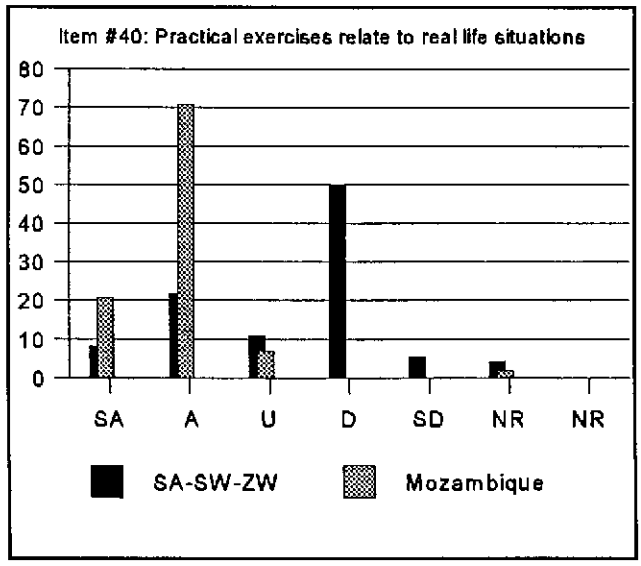
Item 40: Practical exercises are a good way to help students apply what they are learning to real life situations.

South Africa, Swaziland, and Zimbabwe:

8.1% (6 students) strongly agreed
21.6% (16 students) agreed
10.8% (8 students) were uncertain
50% (37 students) disagreed
5.4% (4 students) strongly disagreed
4.1% (3 students) gave no response

Mozambique:

20.7% (12 students) strongly agreed
70.7% (41 students) agreed
6.9% (4 students) were uncertain
1.7% (1 student) did not respond


Item #40: Practical exercises relate to real life situations
80
70
60
50
40
30
20
10
0
SA
A
U
D
SD
NR
NR
SA-SW-ZW
Mozambique

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